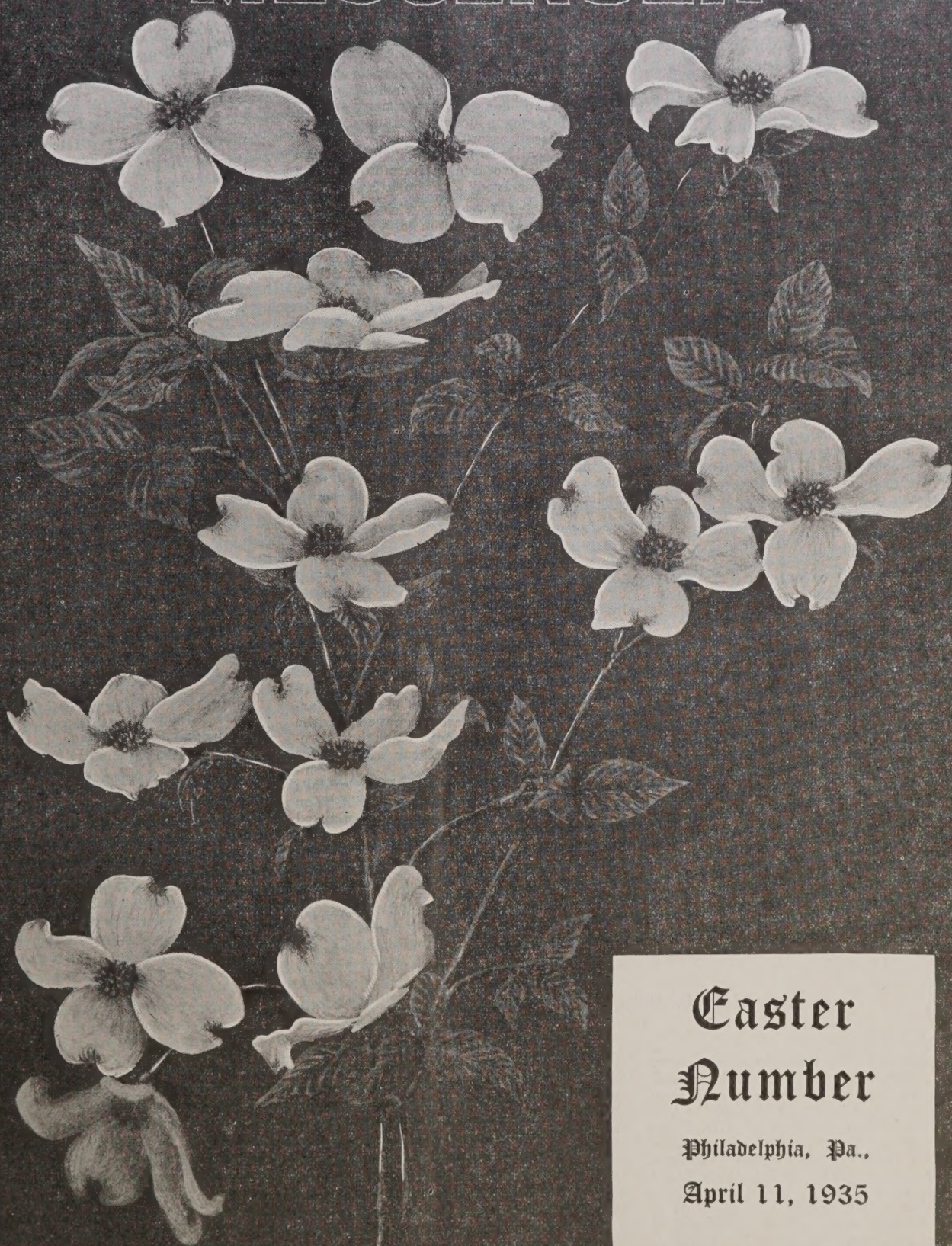


# REFORMED CHURCH MESSENGER



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# ONE BOOK A WEEK

## SCEPTICISM AS A PATH TO RELIGION

In these latter days science has become more than a hand-maiden of religion, as modern scientists like Mather and Millikan have discovered spiritual implications in their studies of the universe. And now Paul Elmer More, in "The Sceptical Approach to Religion", (Princeton University Press) comprising the Lowell Institute lectures, comes to the support of intellectually objective students, both philosophic and scientific, in a very striking and persuasive way. He meets the sceptic on his own ground, takes his own premises, accepts his philosophic theory, showing him that they lead him first to religion and finally to the faith of Christianity, when he is consistent, and that he is, in the face of his necessary choice of alternatives, bound to choose faith by way of his own intellectual pathway.

I am especially impressed by this volume as I am writing this review in Mexico, where the chief issue of the educational system is its choice between a spiritual conception of the universe and the mechanistic and humanistic view of life. Professor More writes especially for those who "find intellectual difficulties in the way of accepting the traditional dogmas of faith". He feels that in most or many cases their problems arise "rather from unexamined assumptions than from a true spirit of inquiry" and that "a thorough-going use of reason" would lead them to the dogmas of religion rather than to the "equally dogmatic tenets of rationalism so-called".

He begins by clearly defining the difference between knowledge and theory. The true sceptic does not presume to decide between the true and false as to the ultimate nature of the world. He seeks therefore to "fall back for our starting point upon some element of consciousness which is universal to all men and cannot be honestly disputed". This he finds in "the moral sense or consciousness" which is "an integral part" of our constitutions as human beings and which is teleological in nature. This teleology of conscience is universal and we reveal it constantly in our day by day life.

As to the contrary data of intuition and observation, both must be taken into account. The exclusion of the former leads to rationalism. "The contrary force, which

fixes our attention upon the content of intuition as more significant and real than the data of observation, is in its origin so obscure as scarcely to have a name; but to its manifestation, as a more or less conscious opposition to the inference of rationalism, we give the name of faith, and the life directed and controlled by faith, we call religion. Faith may then be defined as the faculty that urges us on to carry over the immediate sense of personal freedom and responsibility and purposed into our interpretation of the world at large, in defiance, if need be, of that more self-assertive display of reason which we call rationalism", "and religion is an attempt to live in harmony with a world so conceived".

At this point, I feel the wish that every young man at Princeton and elsewhere would read this volume which, while scholarly, makes such constant reference to the personal experiences and intuitions which are so vital a part of daily life, especially his analysis of the "fanatically dogmatic" inferences of rationalism. On the contrary, "the inference of faith is more modest and consistent" and thus "more reasonable than rationalism". To state the contrast otherwise, "the inference from observation" (just seeing things) "is in the direction of a materialistic or pseudo-spiritual monism, whereas the proper inference from intuition" (what we innately feel) "leads to a dualism of spirit and matter". It is man's own "immediate intuition of freedom and responsibility and purpose" that leads him to the idea of "a world under the governance of a Divine Agent, in an effort to conform our will to the will of God". This cosmic teleology is an inference from teleological knowledge of ourselves and we are bound by our faith to a corresponding conception of a Being who transcends the world. Theism is an inference of faith. Professor More characterizes John Dewey's definition of such faith as mere "wishful belief", as both simple and specious. He meets its challenge. We do crave the existence of God; we are dismayed by the thought of life without Him, but Professor More says that "I can see no sure warrant for religion except in faith and no warrant for rejecting the infidel's identification of faith with desire". "You ask me to believe that nature has planted in me and in all men, desires which I must

eradicate as pure deceptions", and all things considered, the so-called disbelief of the infidel is an inference which, if honestly examined, demands an act of almost impossible credulity". Yes, Professor More admits that infidelity is, in some ways, "much easier, less exacting than faith", but, intellectually speaking, "the alternative to faith, honestly faced, is an act of impossible credulity".

And now, I find that I have been so carried along by this enticing book, that I have reviewed but one chapter. The others, on the Socratic Revolution, Platonic Idealism and Its Teleology, the Evolution of Hebraism are all contributory to Professor More's teleological interpretation of God, the universe and man. The chapter on The Illusions of Reason is especially trenchant. The closing chapters on the Telos of Christianity and The Gift of Hope, bring us to the end of a process of reason with conclusions which have a note of certainty needed in our day. "Christianity is the only completely teleological religion of the world". We need today to believe more or we shall find ourselves believing less. It is a long time since I have read a more unhesitating or a finer conception of the person and mission of Jesus or a more penetrating exposition of the significance of Calvary. Now to go back to the sceptic or rather to turn to him, for he has been going along with us; he has perceived "that there is a religious way of looking at the world quite different from the scientific" and that the rationalists "are a minority of mankind". He has found religion reasonable because it always "points to a teleological conception of the world". If the sceptic has an alert mind, he has found that the demands of religion "seem but an echo of that within himself which is deeper than reason and more fundamental to his nature as man". He concludes that the reasoning intellect is not all and that hope lies in the appeal to the emotions and the imagination, more than in the thinking faculty. And now, if my reader finds this review long, let me tell him that I have not used one-fourth of the places I marked in this volume, which has given me new confidence in a profounder thinking that is taking place today to counteract the negative tendencies of the last quarter century.

—Charles S. Macfarland

## Exploring the Deepes (Studies in Theology)

(By Archibald E. Deitz, D.D. Fleming H. Revell & Co., New York, \$1.25)

Reviewed by J. A. MACCALLUM

The title of this book is a misnomer. The author does not explore the deepes. On the contrary he gives a safe and sane and conventional interpretation of the traditional doctrines of theology. Dr. Deitz is professor of Systematic Theology in the Hartwick Lutheran Theological Seminary, Brooklyn, New York. His book is based upon lectures given to his students. He states that it is "the result of an effort to think through some of the problem of theology." Doubtless, from his point of view, he has done a conscientious piece of work, but the fact that he has failed to relate any of his studies to the thought of this generation in sociology, economics,

ethics, and psychology, raises the question as to why such a book should be written. One wonders how effective the message of the preacher who draws his inspiration from such an atmosphere can be, when he goes out and faces a constituency in which even a minimum of his hearers are thinking in accordance with the obvious knowledge of the day. Take for example, the author's position on the origin of sin. Apparently it never occurs to Dr. Deitz to go back to the Biblical narrative which explains the fall of man through temptation by the serpent. He is very much concerned as to how sin arose in a sinless world. Believing in the sinlessness of those

men or creatures who existed before any one sinned, he is confronted with what is indeed a baffling and mysterious problem.

How far this approach is removed from present-day thought on the subject it would be difficult to exaggerate. Obviously there is no use in arguing with a man who holds such a view. He lives in a static world; the modern thinker, of necessity, lives in a dynamic world. Here the old concept of sin as wilful disobedience or wanton effrontery to the divine will no longer holds. Man is in process of development. He always has been so, and

(Continued on Page 26)



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## EDITORIAL

### THE LIVING CHRIST OUR LIVING HOPE

"Christ Jesus abolished death and brought life and immortality to light through the gospel." 2 Tim. 1:10.

The vision of the living Christ on the way to Damascus ever figured with the apostle as the source of a new life-principle. The conviction henceforth never left him that he had been reborn into a new creature through the touch of the inescapable, the irresistible Jesus. He now knew where to stand, what to say, to do. In his new life's power and purpose he was now wholly under the control and constraint of Him, who as the Living Master had become his life, his immortality. His great psalm of life as left us in Romans 8 and 1 Corinthians 15 shows how deeply and firmly he had grasped God's Easter word and work for sinful mankind. The Easter message with its truth that life is stronger than death was now to be his burden and pleasure, and the quenchless fire of its hope would at last be able to "consume the block and the clod" which the dungeon at Rome portended.

Through the resurrection of our Saviour in whom God's loving purpose of salvation became manifest among sinful men a new order of things is established. Death and its fear are no more to hold undisputed sway over hapless, hopeless hearts. God's children are heirs through faith in the living Lord, belonging to a new dominion of love, life, and glory. Nothing shall be able to separate them from the love of God, historically revealed and perpetually proclaimed in the gospel, and in Christ's resurrection they have the pledge and promise of their own eternal perfection. This we believe and confess, and this we claim as our hope and strength in a world of sin, woe and death.

The powers of corruption and destruction in this world can only be dealt with through the gospel of the living Christ, in which the powers of a victorious life reach down into this vale of shadows and sorrows. All about us bears the stamp of mutability and mortality; all at its best is but a passing show. But though earthly we also bear the image of the heavenly; we hold an inheritance that fadeeth not away.

True Christianity is the Christ life in us and through us in power and action. Unless it is this it is not unique. This new life with Him here will find its fulfilment in the

full life there, beyond this sphere of space and time, in a life which is not a mere Platonic survival but an expansion, a translation, a fruition of our God-given and God-nurtured capacities.

Uganda was loosed from chains of sin, fear, and death and tied with cords of love, joy, and life through the living Saviour. Hannington, it is true, had to die there just fifty years ago through Muanga. But where once there was heard the gruesome roll of the deathdrum of Mtesa, there now rings out the joyful peal of the churchbell of Jesus. His gospel is the power of life and redemption. It *must* bring the new, glad, true life, for it is God's vital principle among men, destructive of death, productive of life abundant, eternal. We thank God that Christ's life is still throbbing, working in us, the Church, the world; in new ideals, motives, actions; the great dynamic of noble, saving thoughts, words, deeds; the firm assurance of a life at last, that shall sinless, deathless, endless be.

"O Breather into man of breath!

O Holder of the keys of death!

O Giver of the life within.

Save us from death, the death of sin;

That body, soul and spirit be

Forever living unto thee." (John Ellerton)

—THEO. HAAS

Evansville, Ind.

\* \* \*

### LOVE IS NOT AFRAID

Why is it that we Christians are so generally living on the defensive? We seem to be more afraid of losing what we have than ambitious to advance to new goals.

I have often wondered what picture is suggested to the mind by Jesus' figurative words: "And the gates of hell shall not prevail against it." It seems as if most of us picture these gates coming down off their hinges and advancing to attack the Church, falling on the faithful with crushing force, and driving them to shelter within the walls. This cannot be what our Lord had in mind because gates do not perform in this way. On the contrary the picture is that of the gates of hell being assaulted by the hosts of righteousness, who dash them from their hinges and enter and destroy the very citadel of evil.



Too often we conceive of the Church as a weak, frail, declining, and yielding structure, ever becoming smaller and smaller until it is but a beleaguered citadel trembling before the demonic shouts of the attacking hosts of unrighteousness. "But," we say, "be of good cheer, the gates of hell shall not utterly destroy the Church: the Church will be able to resist all the attacks of evil, and though battered, broken, and reduced to a mere fragment, shall ultimately survive."

This interpretation must be erroneous. Our Lord entertained no such timorous thoughts of the power of righteousness. He was not afraid, because love is never afraid.

We, however, are afraid and we are on the defensive. We speak much of our defensive armor, our shields, our helmets, our breastplates of righteousness, but we forget we have a sword. We make much of the anchor that holds us fast, but we forget that Columbus discovered America not with his anchors but with his sails.

We are on the defensive in our *creeds*. We think we are believing more when in reality we are believing less. The Apostles' Creed and the Nicene Creed are no longer good enough for us and we must draw up a new list of "cardinal doctrines", emphasizing any number of disputed points, and all who agree with us are orthodox and all who will not subscribe to our new articles of faith are to be excommunicated. Those who would erect these new creeds are not those who believe more, but those who believe less. They would make Christianity as narrow as their own minds. They are thinking and believing on the defensive. They seem to be afraid of making God too big, forgetting that God's mind and heart are quite big enough to include the world. In His heart there is room. We should beware of the sin of making our prejudices the measure of God's love.

We are on the defensive in our *fellowship*. There are people with whom we are afraid to be seen. There are folks with whom we are afraid to associate. We fear criticism and we fear contamination. We are more concerned about retaining the righteousness we already have than eager to cast the warming cloak of our love about a lost soul.

We are on the defensive in our *morals*. We say that morals are the same as "manners" and we reduce morality to "custom"-ality. If it is the "custom" for manufacturers of powder to stir up war in Europe and South America and then sell their death-dealing products to both belligerents, we say that is all right. It has always been done, and therefore it cannot be wrong. True Christian morality does not have its face to the past in this cowardly manner. The true Christian does not ask whether it is *customary*, but whether it is right! The time will come and is not far distant when humanity will look with horror upon an age whose morals had not risen above the manufacture and sale of the "merchandise of death." Christian morality advances to attack all kinds of evil.

Love is not afraid to take the offensive. Love attacks. Love is bold. Love dares all. I asked the editor of a newspaper whether he had courage enough to send a contribution to Richard Bruno Hauptmann and publish the fact in his paper. He admitted that he would have been afraid to do this. Yet the mother of the condemned man was not afraid to write a letter to the President of the United States. Mother love is bold.

If I were drowned in the deepest sea,

I know whose tears would come down to me:

Mother of mine!

If I were damned in body and soul,

I know whose prayers would make me whole:

Mother of mine!

What would happen if we were Christian enough to be as bold and brave and venturesome and daring and self-forgetful, as love! Verily we should hear a mighty crashing and that would be the gates of hell falling down before the irresistible might of the love of God.

—ADDISON H. GROFF.

## HEART BALM

It is becoming increasingly evident that legislators in various States mean business in their opposition to the once profitable industry of female gold-diggers. The New York Assembly has passed a bill outlawing breach of promise and alienation of affection suits. A similar measure has been introduced in Illinois and is planned elsewhere. The industry intended to be thus wiped out has long been honeycombed with dishonesty and blackmail. Intended as props to sustain the institution of marriage, the statutes dealing with these matters have often proved to be a means of injustice rather than an honorable preventive of wrongdoing. Marriages which can be kept from the rocks only by legal threats and financial penalties are scarcely worth saving, and those husbands who can be secured only by breach of promise suits can hardly be regarded as worth having.

Speaking of the new movement to destroy the financial value of love-letters and to queer the effort to preserve a lost love by the hypodermic injection of legal threats and penalties, *The Philadelphia Inquirer* says: "If these measures become law, it will be a deadly blow to the gold-diggers. Heart balm suits have been a source of easy money for a long time, although in recent years the racket has suffered from the depression. The truth of the matter is that those most grievously affected by breach of promise to marry are usually the type that disdain to go into court for financial redress." Mrs. Roosevelt has phrased it, as a rule with few exceptions, that "those who really care are not likely to sue." *The Philadelphia Record*, calling for a similar "anti-heart balm bill" in Pennsylvania, asks: "Are our legislators so filled with false chivalry that they want to preserve the pet shake-down of shyster lawyers and of ladies who find it easy to translate their wounded sensibilities into currency?"

The truth is that, in all such cases, what is really needed among the parties concerned is more genuine religion.

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## THE ENTHUSIAST AND THE DOUBTER

### Talk About Sunday

"I can't see," complained the Doubter, "why you are so excited about Sunday. If you believe that this is God's world and that all days are His, is it not going against your own logic when you insist that one day must be radically different from all the others? Are we not to keep Monday and Saturday as holy days, too?"

"There is real sense and wisdom in setting one day a week aside," said the Enthusiast. "I agree that all days ought to be holy. But I also believe that one day should stand out in bold relief, saying over and over every week, This world belongs to God! You see, it is so easy while I go about the routine of living, to get the idea that the world belongs to me, or to a small group of which I am a member. It is quite easy in our busyness to come under the sway of the mood which assumes that men own the world and are masters of it, needing no power beyond themselves to run its affairs. That is why I think one day should be dramatically thrust out from the rest, every week, to help us remember that we are pilgrims here, in a land that is not our own."

"That sounds reasonable enough. The Sunday enthusiast is not usually so reasonable. He tells you that God has decreed the Sabbath Day, that we must not laugh nor play nor drive an automobile nor go hiking on the Sabbath, and that all its hours should be given to quiet meditation and worship. I have heard of those who object to swimming on Sunday, as if there were something evil in touching the body on that day with clean water."

"I don't want to be classed with the fanatics. Yet, I am all for making Sunday different from other days. It ought to be a quiet day. The noise of speeding and working furiously, is not conducive to thought and prayer and fellowship and worship. It ought to be a day of rest, for everybody. With the intelligence and the machinery that we have today, you would think we could quit buying and selling, making things and distributing them at least one



day a week. I know that certain activities have to go on, but there are hundreds that could be let alone."

"Have you forgotten that there are about ten million people in the United States who 'rest' every day? Can you blame them for wanting a little excitement, a little noise, a little speed if they can get it on Sunday?"

"No, I haven't forgotten that army, drafted to laziness against their will. They need the excitement of earning good money, the noise of busy wheels, the speed of running to work in the morning. Church people ought to think far more about them, and with them, than most of us do, and we ought to do this thinking, and much praying about it, too, on a Sunday. You can't meditate and worship in a vacuum. You have to do it, if you want any reality in it, with reference to the kind of life men are living today."

—F. D. W.

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### A VOICE OF EXPERIENCE

We have just been reading an interview which an enterprising representative of a Florida newspaper had with Dr. Joseph H. Apple, president emeritus of Hood College, who has been vacationing in southern Florida. It will be remembered that Dr. Apple, who retired from the presidency of Hood July 1, 1934, after 41 years of active duty, was accredited by the Association of American Colleges as being the oldest college president in point of service in the United States. Prior to his retirement, the second generation, that is, daughters of former graduates, attended the institution and received their sheepskins from Dr. Apple.

"Having thus served two generations, I think that my opinion regarding them should carry some weight," he said—and we are quite ready to believe that it does. Many friends of this eminent educator will be heartened, therefore, to read this judgment from one who came into touch with students through so long a period of American history. "I believe," says Dr. Apple, "that the present generation is superior. They are healthier, more athletic, and have more freedom in dress and speech. Their general view of life is broader. There was a flare-up and backward trend for a while, when youth seemed to be making too free with their new-found freedom, but the present group of youngsters have settled down."

There will be many to agree with our good friend in his hopeful view of the younger generation. They are, on the whole, a winsome multitude. In spite of the most specious temptations a younger generation has ever encountered, they have so many points of excellence that we have much reason to believe they will render a service to God and humanity far exceeding in value what has been done by the blundering generation now in control of human affairs.

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### CAN NOTHING BE DONE ABOUT IT?

"I wouldn't recommend that book for you." The speaker was the girl behind the counter of a loan bookstore. The man addressed was engaged in religious work.

"And why not?" the man replied. "It is highly commended by the publishers and some book reviewers. It deals, I believe, with a class of people of whom I should like to learn more. Why shouldn't I read it?"

"Well, I don't believe you will like it."

"Don't the people read it?"

"Oh, yes. We have three copies, and they are in great demand."

"I'll take it and see what makes the great demand for the book."

One week before the above recorded incident, a small group of ministers and several educators were discussing immoral literature, and one said, "It seems to me that we should acquaint ourselves with, at least, some of this racy literature which our young people and our men and women are reading. We are not interested in literary sewage and pass it up. But should we?"

The book was read. The plot was a crude vehicle by means of which the author imparted to the best of his ability and as plainly as possible, his knowledge of sex-relationships—legal and illicit—and sex-experiences, occa-

sionally going out of his way to ring in a putrid story. The book reeked with the vilest profanity, and some of the lowest phrases of vulgarity. Worst of all, it expatiated on the methods of seduction by very vivid accounts of seduction.

Later on, two of the group mentioned above, who had read the book, discussed the question, "*What can be done about it?*"

And the one man, very conversant with literature, said, "Nothing can be done about it, because there is a group of men and women who believe such books are not immoral and debasing, but a type of literature that affords opportunity for self-expression; as a reviewer says, 'a vital new talent,' and it should be encouraged and commended."

And so, because a group of men and women think books which debauch youth and nauseate a half-clean mind, should be commended and encouraged, "nothing can be done about it."

Probably not, if you fathers and mothers and Christian laymen, you clear-minded, upright jurists, lawyers and school teachers, are going to sit quietly by and say, "Nothing can be done about it." If you men and women, you fathers and mothers, acquaint yourselves with the contents of some of the rancid books our young folks are reading—don't fool yourselves, many of you fathers and mothers, that your children wouldn't read them—probably you will begin to understand why, as is alleged, in a certain State 51 per cent of the births are illegitimate.

You fathers and mothers, you men and women who have regard for decency in life, *get busy now* and learn what almost unbelievable filth is portrayed in some books. You may need medical treatment afterwards, but they will awaken you with a jolt.

"Nothing can be done about it?" Well, suppose you ask a lawyer to read to you State and Federal laws relating to that which even *tends* toward "immorality" and see if "nothing can be done about it."

And you, citizens of the town (name not mentioned, but no difficulty in guessing), if you take one or two of your millions to carry, if necessary, to the Supreme Court of the United States for decision this question as to whether "Nothing can be done" about the publishing of immoral, debasing literature, in the face of laws covering the immoral and obscene, you will do this State and the Nation a service which your millions cannot do in any other way.

—NOW AND THEN.

\* \* \*

### "DIDN'T KNOW IT WAS LOADED"

Massachusetts (like forty-seven other states) votes first and thinks afterward. Some of the situations would provoke laughter were it not that they move to tears.

For instance, the Bay State voted overwhelmingly in favor of dog racing, in spite of warnings that of all low forms of sport this would be found the lowest. Now that the promoters are seeking locations for their tracks, not a single community is willing to have one. Cambridge declared itself two to one for the dogs; but now the Mayor, the Council, the Chamber of Commerce, all civic organizations, the school committee, the school teachers, the priests, the rabbis and the clergymen, unite against having the sport in that city. "We voted for dog racing, but not for dog racing in Cambridge," is the cry. South Boston went three to one for the proposition, but is now three hundred to one against a track in South Boston. And so on. The citizens of the entire Commonwealth are aching to get another chance to speak at the polls; but it now looks as though, against all tardy opposition, the evil would be established.

Then, there is the matter of the Governor. There are many people who declared that the record of James M. Curley, one of the candidates, was as bad as that of any low-down politician in the State. Still he was elected. And now, useless as it is, bitter remorse is the order of the day. "Genial Jim" is proceeding according to form, except that he seems to be outdoing himself. The people protest; but the Governor laughs. "There is only one political party in Massachusetts today," he says, "and that party is James M. Curley."

—G. E. H.



## A WORD TO THE WISE

The MESSENGER last week, on its news pages, asked pastors to send in their Palm Sunday and Easter reports "as promptly and as briefly as possible." We hope this will be taken to heart, as brief reports will be sure to have the right of way. It was also suggested that reports should not state the offering was merely "good" or "large" or "generous." If you cannot state the amount, it is better not to mention it at all. The Church wants definite facts. By friendly cooperation, we can make the news pages much more profitable and avoid lengthy details which may have little meaning or interest in other communities.

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## "THE TOTAL TASK OF THE CHURCH"

The recent article in the MESSENGER "On Evangelism" by Chester A. Quear prompts us to bring into the open a question long in our mind. What part of religious promotion is Evangelism? Or where does Evangelism end and when do other forms of Christian promotion take its place? Is it correct to say that the word describes "the total task of the Church," or "Evangelism has to do with the whole range of Christian experience?" A word may be interpreted so broadly as to destroy its real significance. We do not overlook the many excellent features and the many telling points in the MESSENGER article, but we are concerned to know if it does not go too far.

Let us for the sake of clarification relate Evangelism to one other form of Christian activity as a means of obtaining an answer to our question. We have in mind Christian Education.

At a meeting of the Pennsylvania Federation of Churches several years ago, Dr. N. L. Harner made a stimulating address on Religious Education. In the afternoon the convention separated into sectional conferences. The Religious Education section was but meagerly attended. One of the delegates remarked that there was "a big crowd" at the conference on Evangelism. A second delegate (probably prompted by things said by Dr. Harner) responded that he could not see "why there were separate sections for Religious Education and Evangelism anyway, because they belong together." Since that time we have in a detached manner tried to find out the real relationship of these two departments of religious interest. Do we actually promote one thing under two different names? We failed to obtain a satisfactory answer from some presumed authorities. Disappointed in this, we formulated our own answer as follows.

Evangelism is *the dissemination of the gospel to win adherents*. The gospel in one definition means "good news." There is a telling of the joyful story which is not Evangelism. Such a proclamation may be an appreciative, or a commendatory, repetition of the gospel. That is evaluation, not Evangelism. It becomes Evangelism only when its specific purpose is to win followers.

Evangelism may take various forms. This is evidenced by phrases, or titles, we frequently hear, or see — some of which Mr. Quear uses, educational evangelism, social evangelism, personal evangelism, pulpit evangelism, evangelism of the printed page, etc. No matter who the agent may be, the method he may use, or the resources he may employ, if his purpose is to win adherents to the religion of Christ, he is in that effort engaged in Evangelism.

These facts enable us to relate Christian Evangelism to Christian Education. Education in religion which is purely formal, or technical, a study of religion for the study's sake, which is a proper part of Religious Education, is not Evangelism. Education in religion which has for its purpose the instruction of the believer in the tenets of his faith, which also is a proper part of Religious Education, is not Evangelism. This is Christian nurture, or Christianization.

There are other aspects of Religious Education which are not Evangelism, but these two examples are sufficient for our purpose. They show that Religious Education has phases which lie outside the realm of Evangelism, and since the different forms of Religious Education are a part of

the work of the Church, Evangelism does not therefore embrace "the total task of the Church."

Our primary interest in this subject, however, has not been relative to the claim that Evangelism comprehends the whole work of the Church, but to the contention that Christian Education does. What we have already said undoubtedly indicates that there is a better chance to establish this claim for Christian Education than for Evangelism. We have shown that there are divisions of Christian Education which lie outside the scope of Evangelism, but we have not explored the possibility that Evangelism may lie within the domain of Christian Education as defined by the experts in that subject. Will not one of them give us the benefit of his opinion?

The question is not merely a matter of abstract interest. It has angles of practical import. If Evangelism is a phase of Christian Education, why is the work of Evangelism operated under the Board of Home Missions? And since the tasks of our Mission Boards are comprehended, in the main, if not altogether, in Evangelism and Christian Education, why have any Board except a Board of Christian Education?

Perhaps this situation proves that intellectual idealism does not usually fit easily into the practical operation of things. The vice of much religious thinking is the expansion of words and ideas, too far beyond their useful meaning and the application of them, by a species of intellectual sleight-of-hand, to situations where they do not, in any practical sense, belong. If we would only watch the "a b c's" of our thinking more, we would not need to worry so much over the "p's and q's" of our work.

—CARL G. PETRI.

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## DO PREACHERS EAT TOO MUCH?

Bishop Edwin H. Hughes is said to have warned young ministers at the Wilmington M. E. Conference against "over-indulgence in the pleasures of the table." Of a clergyman with whom he had dined, he remarked "By the time he was through, I knew he was not a human being at all; he was a silo, a bottomless pit, and just as spiritual. . . . If you are nearly always drowsy after meals, it's a sure sign you are a sinner."

The newspaper reporting this admonition gives also an interview with the mistress of the culinary department of the Conference, showing what provisions had been laid in for the feeding of the delegates and their wives during the meetings. Among other things, the supplies included 800 pounds of chicken, 259 pounds of beef, 160 large hams, 75 pounds of lamb, 400 pounds of fresh pork, 50 pounds of "hamburg," etc. It would be easy to jump to the conclusion that there would be many tight waistbands encircling as many drowsy clergymen at that Conference. It should be noted, however, that the annual event is attended by lay as well as by clerical delegates, and the participants numbered over 1000. Nothing is said about the amount eaten by the elders.

*The Philadelphia Bulletin*, commenting on this matter, has this good word to say about the preachers: "There is a legend encountered in works of fiction to the effect that ministers are exceptionally good trenchermen. It probably owes its origin to the fact that the clergy, particularly in country districts, do much visiting; that the good wife of the house puts forth her best efforts when the pastor is to be a guest at her table; and that he in turn, to do honor to the occasion, feels bound to show by his consumption of food a proper sense of appreciation. This is his Christian duty, and to censure him for performing it is, to say the least, ungracious. *We doubt if many clergymen who provide for their household expenses out of the salaries allowed them by their congregation fare very sumptuously at the home table.* Perhaps it would be better if they did; for spiritual ministrations to a flock of average humans is a task that uses up a great deal of physical energy. The indulgences of a minister are so few in number that nobody should begrudge him a square meal or count the number of his helpings to fried chicken. The man who feels drowsy after dinner may be a sinner, as Bishop Hughes suggests,



but he can always wake himself up by a wrestling match with his perpetual adversary, the devil."

While grateful for this charitable point of view, we must confess that, even in Lent, the counsel of Bishop Hughes

was entirely justifiable. Even if it be only on the rare occasions when they are "invited out," preachers and editors need to be reminded that gluttony is inexcusable, no matter how good the cooks may be.

## The Thoughts of Justus Timberline

### The Beliefs of Unbelievers

I've mentioned my atheist friend before. He is one of my favorite studies.

Just now he's as worried as if he were an official member of our Church. And what about, do you reckon?

Well, he's worried about the new fads of people who are clear outside the Churches. Like himself, they claim to have no interest in God; but, unlike him, they go in for fortune-telling, astrology, numerology, fetishes (such as a hair from an elephant's tail!), palmistry, and even old-fashioned witchcraft.

"Why, Justus," he said to me the other day, "I'd a lot rather be a rip-roaring campmeeting addict of 50 years ago than one of these poor specimens. They won't believe in your religion, which even I admit has much of nobility and beauty in it; but they believe in charms, and potions, and lucky days, and black cats, and unlucky numbers, and evil eye, and hoodoos, and other stuff that's even worse."

"Sure," said I, for I'd been talking lately with a teacher of science in our Church college, and had learned something; "you atheists think that when you've got rid of God you've got rid of belief in the supernatural. But you haven't. People are still full of fears, and they can't always silence them by having a high old time. And people, especially people used to crowds, are often terribly lonely. Put their fears and their loneliness together, and what do they add up?"

"Superstition, it seems," my friend said. "Well, yes," I came back at him, "superstition, or else religion. The man who said that religion is what men do with their solitariness knew folks. Religion is also what they do with their fears."

"I'm not saying that humanity invented religion. It tried to, long ago; but real religion comes from outside of us, and we respond to it. We don't start it."

"That's just where we disagree," said my atheist friend. "Man invented the whole business."

"Excuse me," said I; "not so. The best that man can do at inventing religion he has always done, and what troubles you now is just a revival wave of his ancient effort to invent religion out of his own resources. It's not a pretty thing to look at, and I can understand how it distresses a forthright old atheist like you."

"But you can't get around it. God made us for Himself, said Augustine, and we are restless until we find rest in Him."

"All this fantastic and sometimes gruesome stuff you don't like is no more than misdirected human restlessness and loneliness."

"I wish I could believe that," said my atheist, soberly.

"When you do, I'll propose you at least for associate membership in our Church," I said. "You'll be ripe for it."

### A Big Idea that Won't Work

A man in the South has an idea for ending the hard times at one stroke. Like all great ideas, it is simple enough for ordinary people to understand. Believing in it, of course, is something else.

The Southern man's proposal is just this: Fire all the women now in business, industry, and the professions; and let the work they have been doing be done hereafter by men!

I've said it was simple, but I wouldn't say it was easy.

The brother has a certain amount of reason back of his idea. He says that the average man worker supports two people,



besides himself, while the average woman worker supports herself and no others.

He says also that wages where women are numerous in business are lower, being adjusted to the woman's needs. And so, since one essential to recovery is higher wages, the country would soon begin to come up out of the depression if women quit working for low wages and men got their jobs at better pay. The details might be complicated, but that's the general idea.

He has other reasons, he claims;—ethical, religious, biological, and social—which

### EASTER AGAIN

Easter again! And up from the sod

Spring fairest flowers, Love's tokens that God

Raised up His Son the third day, when He slept,

From the dark tomb, o'er which guards vigil kept.

Easter, the Crucified lives evermore! Ring out the tidings to earth's farthest shore!

Organs and chimes bear the message along,

Voices proclaim it in sermon and song,

Till ev'ry heart, ev'ry soul is aflame, Off'ring sweet incense of praise to the name

Of the blest Lord, who for men died and rose,

Gloriously triumphing over His foes.

Hail, Prince of Life! Mighty Conqueror, hail!

Ne'er can our Hope or Thy promises fail,

Nor shall our labors and faith be in vain,

Since Thou, victorious, art risen again.

Breathing Thy Spirit upon us this day,

Give our souls peace, and bless us we pray,

With grace and power for going with Thee

From strength to strength, vict'ry to victory.

When at Thy call from the earth we shall rise,

Quickened to meet Thee as Lord from the skies,

Glorified, with Thy redeemed we shall sing

Praises for ever to Thee, Saviour King!

—Alfred Grether.

directly enforce and confirm his argument.

As I said, I'm not approving this man's idea; I'm just reporting it.

It might be the most wonderful idea that ever entered the mind of man. All the same, it won't work.

And for one completely sufficient and final reason: the women won't let it work. They have what they have; and they propose to keep it. Try and stop 'em.

No, brother; you can turn the clock back, and if it's one of these electric clocks it will keep just as good time running backward as running forward. But, in spite of the clock, you don't ever slip back into the middle of last week. When you think you do, it's just a bad dream.

If time, not clocks, could be turned back, some of the Churches would have mastered the trick long ago. And what the Churches haven't been able to do as to beliefs and customs, no economist can hope to do as to woman's work outside the home.

Not all of them as individuals maybe, but certainly as a sex, the women are outside to stay!

### "The Toad Beneath the Harrow Knows"

When I said, a few weeks ago, that for most of us the profit motive had already vanished, I did not expect much notice to be taken of the remark.

But several people have written about it, and one of them says enough for all of them. Here's part of his letter:

"I enjoy your page quite a good deal. I like your old rugged Timberline tree at the top, and the way you sort over and adjust things in general on the page below it."

"You gave me a new slant on the profit motive, as something where most of us never get a look in, and don't particularly want to."

"I guess the majority just now aren't motivated much by profit. It's that bunch of exploiters at the top—the farming machinery kings, the packer kings, the booze kings. It's the investors of fifteen cents getting out a million dollars, the big financier after \$1.13 income tax rebate, the insurance company president with a \$200,000 salary making the whole structure unsafe, the munitions makers at one thousand per cent profit, the international spies as so much per war, and the like."

"What a crime it is, when we have reached the place where skill, talent, machinery, fertile land, combine so that all might have the comforts as well as the necessities—and yet the 'whole shebang must stop' because the exploiters insist on profits we can't pay."

Sure, things are a long way from right, and I've not much patience with folks who say they are.

All the same, what we call "rights" can be made unimportant, by the way we pay no attention to them.

What does the franchise mean to the lazy citizen who would rather golf than vote, or to the hard-pressed workers who can't afford to stop plowing or painting or writing, because he and his must not go hungry?

Most people's lives, by necessity, need constant adjustment to hard and often hostile circumstances, which is a fact constantly overlooked by the people who have no such necessity; they wonder why all this fuss.

A country in which the privileged and the under-privileged must live side by side can never be at peace with itself.





## Messages For The Eastertide



### THE CELEBRATION OF LIFE

Robert C. Stanger

Dr. Gilkey in one of his books tells the story of a certain university professor who said, after the service on Easter Day: "I am quite a liberal in religious matters, but at least once a year I go to Church, on Easter-day, because what I want is some fresh sense of the newness of life." Forgetting for the moment the "once-a-year" sentiment, we recognize that this man has expressed a fundamental need of human life. Easter gives us this fresh sense of the newness of life. Perhaps this is one reason for the universal appeal of this great festival. It gives the seal of assurance to the great, underlying hopes of the human heart. We would all like to believe that life is stronger than death, that love is stronger than falsehood, that—

"Truth, crushed to earth, shall rise again;  
The eternal years of God are hers."

We would like to believe that although goodness is crucified and trodden under foot and spat upon, it will emerge victorious in the end. To these high hopes of the human heart Easter adds the word of assurance. It confirms our deepest desires. These things are a fact. That, in simple terms, is the deeper meaning of the resurrection of Jesus.

A sentence from the writings of a modern thinker impresses us profoundly in this connection. "Religion," says he, "is the celebration of life." This is probably an incomplete definition of religion, yet a very significant one. "Why seek ye the living among the dead?" The distinctive thing in our Christian religion is not the denial of life, as many seem to assume, but rather the affirmation of life. "In Him was life, and the life was the light of men." "I came that they might have life, and have it more abundantly." Any number of sentences from the teaching of Jesus, affirming life, come to mind at once. Truly, as Paul said: "He has brought life and immortality to light through His gospel."

Our world needs this Easter message desperately today. We need to "celebrate life." We need a new faith in life, in its

significance and worth-whileness. The Christian Church must take its stand uncompromisingly against those forces which are suppressing this precious thing in the modern world. We recognize the evident disregard for human life and its value today. In the time of Jesus the Roman military organization ran rough-shod over life, and in our day our machine civilization, our technological civilization, tends to submerge human values.

Men are thrown out of employment with little provision for their support, women and children suffer want and privation. The great cultural pursuits are made difficult or impossible. The things that make life really significant are difficult to secure. We need to reaffirm our faith in life, in its significance, in its value. So the great Easter truth comes to grips with realities of our modern situation.

Ramsay MacDonald said some time ago: "The function of the Church is to keep alive a springtime freshness in the world." The Easter fact makes just that very thing possible for us.

Bethel Evangelical Church,  
Detroit, Mich.

### THINGS THAT LIVE FOREVER

Dr. Nevin C. Harner

Strange as it may seem, the two most satisfactory statements of the message of Easter which I have seen outside the Bible are contained in a chance statement of a book on the teaching of children and in a book-title. The chance statement reads: "The Easter truth which can mean most to the youngest children is the wonder and joy of the way in which the best things last." The book-title is: "The Excellent Becomes the Permanent." On these two hang all the deeper meanings of Easter!

A rose is a beautiful thing—rich red in color, fine in texture, delicate in fragrance. But even as we look at it, it begins to fade. Petals curl and drop off, until nothing is left but an ugly stem. The Easter message is that the beauty of a rose never dies. By its apparent death it gives birth to other roses, and, besides, the memory of its individual beauty lives on. How marvelous to believe that this is the kind of world in which the best things last!

The efforts of people to create a better world are a beautiful thing. How amazed a visitor from another planet would be to see parents scraping and saving so their children can have an education, citizens of a community taxing themselves to provide roads and schools and Churches, men and women all over the world endeavoring to banish war and poverty and sickness from the earth! But these are discouraging times. More than one family has saved, only to lose its savings. Schools once established by dint of sacrifice have been closed by the depression. We thought we had outlawed war and ended poverty, but these monsters continue to raise their ugly heads on every side. What is the use? The Easter message is that the efforts of people to create a better world never die. If only one man saw the dream of the better world and worked so much as five years toward its realization, his efforts are not wasted. The hours of time which he invested are not dead. They are alive. He may not live to see the better day; but some time it will come, and it will come a little sooner because he worked for it. How marvellous to believe that this is the kind of world in which the excellent becomes the permanent!

A human soul is a beautiful thing, the most beautiful of all. But sooner or later

there comes to each one the inevitable dissolution of this earthly vessel. Is that the end? If it is, then life is a cruel joke. But the Easter message is that a human soul never dies. Jesus is alive. We and our loved ones shall live, too. How? No one knows. Enough now to believe that this is God's world, and in His world the best things always last; the excellent becomes the permanent.

Theological Seminary,  
Lancaster, Pa.

### EASTER PROMISE

Arthur Leeming

"But Daddy, you promised!" So we did. A child's spirit of joyous, though sometimes impatient, expectancy is based upon the father's promise. Nothing will destroy that lively spirit more quickly than promises unfulfilled. By the same token nothing will so insure the child a spirit of cheerful confidence and assurance as promises fulfilled.

Christians are characteristically children of hope. The sincere Christian looks upon life as it is; sees life as it is possible to make it; and approaches life with a degree of expectancy denied to other men. The reason? He is a child of promise. With Abraham he has become a "sojourner in the land of promise" and an "heir" of the promises of God. This, however, would mean little were it not for our cumulative experience with our Father's promises. Timeless wisdom accompanies these words of Solomon, "Blessed be Jehovah . . . ; there hath not failed one word of all His good promise, which He promised . . ." Successive generations concurred in this discerning opinion. But it remained for the promised One to convey the blessed assurance that it is "so."

In the Gospel accounts of the resurrection a dominating conviction is that "these things were accomplished in fulfillment." Herein is seen the supreme and conclusive evidence of God keeping His word—the word given to men through His prophets. By and through the Word Incarnate God kept His word inviolate.

In the Resurrection record the word of

### RESURRECTION COMFORT

(For a modern Mary, or Thomas.  
John 20:10-29)

O, bitter heart, why is your stubborn  
grieving?

The Lord arose! The peace of  
Christ is here.

Why stand beside the grave still  
unbelieving

In sullen doubt, or dark forbid-  
ding fear?

What are these tears which down  
your cheeks are streaming?

What traitor thoughts forbid you  
peace of mind?

Behold! the resurrection light is  
gleaming

For you in lives untold. Be not  
so blind.

Forget the weakling souls who make  
you doubt it;

Ignore the worldling with his  
skeptical jeer,

Achieve this faith, nor live nor die  
without it:

The Lord arose! The peace of God  
is here.

—Carl G. Petri.

### AWAKE, O CHRIST TRIUMPHANT!

Tune: Lancashire

By Herman J. Naftzinger

Awake, O Christ triumphant!

Thy tomb is sealed no more;

Behold, the stone has vanished

And angels broke the door.

Through shame of crucifixion

Thy love has conquered all,

No more, O Christ triumphant,

Can death or grave enthrall.

Arise, O Christ triumphant,

The world's fierce wrongs to smite;

Henceforth Thy cross shall honor

The rule of peace and right;

For not with words broadcasted,

Nor plans of selfish men,

But deeds of faith and dying,

Shall Life come forth to reign.

Ascend, O Christ triumphant,

To claim Thy throne of power;

At last shall sway Thy scepter

O'er earth's remotest bower;

The angels shout hosannas,

Rejoice, with all whose fears

Shall fade before Thy glory,

When Easter Day appears.



the Master also is confirmed. If there was any result upon which all those (angelic or mortal) associated with this episode were in general agreement, it was that what had transpired was done "even as He said." Here is the phrase that saves the situation from the accidental. This was no sudden, unheralded upheaval of known laws; it was the logical carrying out of an omnipotent word. "Why don't you remember? It was that time in Galilee when He said, 'Let these words sink into your ears; for the son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.' And now it has happened just as He promised." Such was the burden of the conversation as His wondering disciples took their way homeward with the cry, "He is risen!", ringing in their hearts.

He is risen! His word is fulfilled. He kept His promise. What a glorious assurance of the future! Remember the OTHER promises—"I will come again and receive you unto Myself. If it were not so I WOULD HAVE TOLD YOU." He has promised. It is SO!

Glenside, Pa.

### "RABBONI"—MASTER!

R. Maxwell Paine

The story of Mary Magdalene, as we read it in the gospels, is a story of devotion to the Master for healing and restoration that He had brought to her. Mary never forgot that gracious act of Jesus, and she gave to Him the devotion of her heart in overflowing gratitude for the mercy He had shown towards her. We see her in the gospels going about with the women who "ministered to Him of their substance"; and it may be that she, too, contributed her share. We read also that she was one of those devoted women who stood near the Cross when He was crucified; and now we find her early at the tomb to complete the work of embalming the body of her beloved Lord.

When she came to the tomb, she found that something extraordinary had happened—the tomb was empty. Her first impulse was to tell others, then to linger around the garden in the light of the breaking dawn. As she stood without the sepulcher weeping, a familiar voice was heard, saying, "Mary." Like a flash of lightning the truth suddenly lit up her soul, and "she turned herself, and saith unto Him—Rabboni; which is to say, Master." I am sure she fell at His feet and worshiped Him. Mary came to that garden seeking the Master she thought was within the tomb, but she found in Him the great, glad surprise of her life and she never forgot the experience. There come to my mind three simple things over which we might do well to ponder, concerning this beautiful old story.

Mary sought Christ in the silence of the garden. There is a certain eloquence in silence that never comes from noise, a pulling of the heart-strings, a sense of divinity. Disraeli said, "Silence is the mother of truth"; and in the silence of that garden Mary made her great discovery, and heard the voice of the Master with new meaning. It may even be so with us today. There is no better time in which to be confronted with the reality of the Divine Presence than in some golden moment of silence when the noises of life are hushed, and the soul turns wistfully yet deliberately to seek fellowship with the Master, in order to discover His mind and will for life. The world is too much with us, but alone with Him we make discoveries that last a lifetime just as Mary did in the silence of that garden long ago.

Again, Mary found in Christ a joy that overcame her sorrow. She came to the tomb weeping, but she left the garden that first Easter morning with the joy-bells ringing in her heart. She had seen the Lord and He had spoken to her. Isn't this ever the experience of those who truly find

Christ? There are all sorts of troubles that come upon us in the course of life; and yet the one who finds Christ, as Mary did, discovers the secret that helps to take the bitterness out of the worst of sorrows and to bring joy that the world cannot give.

Finally, Mary was given a new task in the garden; she was bidden to be the bearer of a glad message of life. "Say unto them, I ascend unto My Father, and your Father; and to My God and your God." This is the message that He bids

### BALLAD OF CHRIST CRUCIFIED

They took the good Lord Christ,  
with staves

On the night before He died;  
They baited Him with taunts and  
jeers,

Until the angels cried,  
But we—smug citizens of earth,  
We are not satisfied.

They haled the good Lord Christ to  
court,

On trumped-up charges all;  
They cheated Him of every right,  
To bring about His fall.

'Tis so today, for Greed and Fraud  
Make Hell's high carnival.

They scourged the good Lord Christ  
with whips,

Till blood dripped to the floor;  
They crowned Him with a wreath of  
thorns

That cut and cruelly tore.  
But we, for whom He suffered all,  
We laugh, and call for "More!"

They placed a cross on the Lord  
Christ's back

No human strength could bear;  
They kicked and cuffed and goaded  
Him,

To drive Him to despair.  
Yet had we been there by the road,  
We'd but have stopped to stare.

They nailed the Cross to a gallows-  
tree,

And stripped Him of His gown;  
Before His blood-filmed eyes there  
stood

The whole revengeful town.  
And many carry still today  
That selfsame, angry frown.

The good Lord Christ died in His  
blood,

On a hill that bitter day;  
But we—we crucify Him still,  
In every sinful way.

O Citizens of all the world,  
Kneel down, and let us pray!

— J. Corson Miller,  
in "The World Outlook."

us carry into our work-a-day world. Things are hard, the way is dark, mysteries do perplex us; but here is a great message that Mary was commissioned to pass on and that has been ringing ever since that great day, the message of a risen and ever-living Lord.

Today we must find Christ in the silence of the garden and become bearers of the glad message of life. Any moment He may call us by name to make some glad new discovery of His Presence. May we, like Mary, catch the thrill of His voice and be ready to say, "Rabboni"—Master!

Slatington, Pa.

### THE THIRD DAY HE ROSE AGAIN

Dr. B. A. Black

This is the heart of our great Christian confession of faith, the Apostle's Creed. Without this article the creed is no longer

Christian. Take this article out and there is left in the creed very little of comfort or hope. The late G. Studdert Kennedy said: "I find in the resurrection of my Lord the quintessence of all that makes life supremely well worth living. That is how it is with me, and in that I seem to stand in with all other Christians."

It was the message of the Resurrection that conquered the Roman empire in the early days of Christianity. Paul preached Jesus and the Resurrection to the cynical scoffing Greeks. The four Gospels reach their climax in the account of that first day of the week in which our Lord rose from the dead. The first day of the week is kept as a holy day throughout the Christian world in honor of the Resurrection.

Nothing in the New Testament is more startling than the change that took place in the disciples after the Resurrection. Previous to that they were timid, shrinking men, who followed Jesus with a sort of dumb fidelity. But after they knew that He was alive they marched through the world with the confident tread of conquerors. The most astounding thing in human history is the fact that a little group of peasants, with the truth of the Resurrection burning in their hearts, completely transformed the Roman empire and lead it to adopt the religion of the cross as the official religion of the empire in less than three centuries.

It was the conviction that their crucified Lord had risen from the dead and had shown Himself alive to them, that gave them their power. There was not a shadow of doubt in the minds of the disciples, that the very same Jesus with Whom they had walked and talked in the most familiar intercourse for a period of three years, was now alive and showing Himself to them. And that is what the Church has believed through all the centuries, and still declares in the great hymn of our faith, "The third day He rose again from the dead." He who died for men is now alive forevermore. Our fellowship with Him in the glory of His risen life is what makes life worth while for us.

Meyersdale, Pa.

### THE FOUNTAIN OF YOUTH

Dr. Joseph H. Apple

The time and place chosen for my Easter message to the readers of the "Messenger" may have a special significance.

It was on this day, March 27th, exactly four hundred and twenty-two years ago, 1513, that Don Juan Ponce de Leon landed at this port, first on the North American continent, in his search for the Fountain of Eternal Youth. It was Easter Sunday in that year, called by the Spaniards, "Pascua Florida," the Feast of Flowers.

So Ponce de Leon, viewing the profusion of hybiscus, oleander, and bougainvillea, promptly named the country Florida, land of flowers, and throughout all the vicissitudes and contentions of rule under five flags, it has always remained, Florida. Ponce de Leon did not find the magic fountain and on a later expedition was struck by an Indian arrow and taken back to Porto Rico to die. He did find a spring, however, from which today we quaff as we renewed our youth in the wonderful climate of Florida.

Ponce de Leon, however, devout Catholic that he was, overlooked the fact that a source of ever-renewing youth had been pointed out over two thousand years earlier as the Prophet Isaiah proclaimed, "Even the youths shall faint and be weary and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." In their youth they shall mount with the wings of imagination and vision; in middle life they shall run their course without weariness; and when age, as counted by years, shall overtake them they shall walk



uprightly and with fearless hearts into the sunset glow and over the hilliest into eternal day.

Never so much as today does the world need the Easter challenge to "wait upon the Lord"; its youth to purify their visions, to stimulate their imaginations and eagle-like to ascend toward the highest and best that life holds for themselves and others; to urge upon its manhood and womanhood an energetic and tireless running of the course that is set before them; and to the more mature, the mellowed by life's experiences, a firm and faithful walk as they patiently wait upon the Lord.

St. Augustine, Fla.

### THE RESURRECTION EXPERIENCE

Edgar F. Hoffmeier, D.D.

The fact of utmost importance in the Resurrection is that it was, for the followers of Jesus and must be for us, a spiritual experience. Jesus appeared, we remember, only to friends. No one outside their number beheld Him after He arose. That He appeared "in another form" is attested only by those who were of His company.

This thought is suggested by Dr. John Baillie's "And the Life Everlasting," a book which has immeasurably enriched our understanding of the nature of eternal life. He lifts it out of the realm of the physical into that of a joyous experience of the reality of Christ's transcendent life. The faith in a Resurrected Lord is something greater than a belief in a reanimated physical body. Christian faith has been sustained by a Christian experience that Christ is a living reality not only for those to whom He appeared in Judea and Galilee but also to those "that have not seen, and yet have believed" and found Christ near.

For that reason the Christian faith has not placed great emphasis upon the physical history of Easter morning. Something historical happened—it was no illusion of the disciples or "wish fulfillment"—but what happened was a religious fact and not a physical one—"Spiritual things are spiritually discerned": He came to them and them alone who had the "spiritual preparation and capacity that are essential to the perception of the risen Lord." "He appeared unto me also as one born out of due time."

When we are trying to "prove" the Resurrection of Jesus, lest should anything throw doubt on the material facts of that day, it might be well to ask the question which Dr. Baillie asks and toward which we have been moving—"Do we wish there had been at the time something more corresponding to an impartial scientific inquiry, and that there were better attestations to the Resurrection on the part of disinterested outside observers; or do we realize that such attestations would be quite helpless to prove the thing that Christians really believe, and that only the testimony of those within the faith (which is precisely what we have) could here be of any avail?" Then we should add the further question: "Would I, being then what I am now in faith and devotion, have been among those to whom He appeared?" The answer is just this, in so far as the Risen Christ is a living Christ to me now, and His fellowship a fact that I share, and in so far as I am "within the circle of realities to which He belongs" He would have appeared to me also and does appear.

The joy of Easter does not stop to ask with what kind of a body did He come. It finds in His fellowship the light and glory of a blessed immortality which has thrown its rays into the dark of earth.

Hanover, Pa.

### OUR IMMORTAL HOPE

Dr. T. A. Alspach

Jesus said to the sorrowing women, "Thy brother shall rise again." These words have a special appeal when we know that

they were spoken in a world when the highest values of life were military and civil exploits. We know the toll that death exacts. We shudder at the thought of an eternal night in the grave. There are one and one-half billion people under the sentence of death, and traveling down the dark valley. Hope has something to do with the darkness on that road.

Hope is as ancient and as universal as mankind. The future is unknown, and hope is not the flip of a coin in relation to the future. We sometimes say that there is nothing surer than death, but Jesus said that there is hope for the dead. God has written the certainty of hope in every flower of every springtime and in the glow of every sunrise.

### AN EASTER VISION

By Rev. William Francis Berger  
One morn when skies poured down  
their trembling glows  
And robed the earth in sheets of  
gold and rose,  
I wondered if my ears had heard the  
tread  
Of Him Who lived and loved and  
once was dead,  
But lived to show Himself to me,  
The loving Christ of Galilee!

I thought that I could see His smiling  
face  
Look thro' the veils of that strange,  
mingling haze,  
His eyes were brighter than the  
brightest sun,  
That shines from morn until each  
day is done,  
His moving lips seemed rapt to  
say;  
"Behold, my Resurrection Day!"

Oh, then I fell before His feet and  
wept,  
For here I saw my Lord Who once  
had slept  
Within the rock-hewn Tomb so near  
to me,  
Whose open door had set His Body  
free,  
Then hands, once pierced, caressed  
my head,  
And tenderly these words were  
said:—

"I am the Resurrection and the  
Life. He that believeth in Me,  
though he were dead, yet shall he  
live."—John II:25.

When we turn to history, we find that the Greeks placed coins under the tongue of the dead person to pay the ferriage across the Styx, the river of the great divide. The Egyptians were placed in mummies which are now on exhibition in the museums at Cairo and Alexandria. The Indians supplied their dead with tools and weapons, thinking that they will be needed on the happy hunting grounds in the next world. Childhood will hope for youth, and youth will hope for maturity.

Not so long ago I spoke to a man whose feet were fast slipping into the grave, and he spoke of the things he hopes to do when he gets well. Long ago Darwin said, "Extinction of mankind is an intolerable thought." Spencer said, "Cessation of consciousness is a repugnant conclusion," Moody said, "I see the earth receding, heaven is opening, and God is calling me." The mother who has lost her child will console herself that some time she will meet her loved one again. Whether we face the future or whether we labor under a load of sorrow, hope bears us up. It is a help when other forces fail. There is something in the soul of man beyond the evidence of time and sense. We owe a great debt to

Christian revelation for Hope, the greatest constructive force known to man.

Lancaster, Pa.

### "I BELIEVE IN THE RESURRECTION OF THE DEAD"

Dr. J. Albert Eyer

Approaching Easter and being challenged to write something for the Easter number of the "Messenger", I have been driven back to the documents upon which our celebration of Easter rests. I refer, of course, to the four Gospels. If they are not, at least in the main, historical documents, then we have no foundation for any of our Christian practices.

They tell the story of the life, the words and the works of the most unique person who ever walked upon the earth—Jesus Christ. All of them tell us that He died. No room for doubt is left about that. He was buried in a rock-hewn tomb, that was closed and sealed. Strangely, His enemies remembered what His friends forgot—that He said He would rise again on the third day. So His enemies took precautions against fraud by putting a guard at the tomb.

Came the third day and, "very early in the morning," Mary Magdalene was at the tomb. Some of the Gospels mention other women too. All of them say "Mary Magdalene." To her surprise she found the tomb open and empty. She told the "disciples." They came—at least some of them—and confirmed her report. Jesus was not there. They went back home. Mary Magdalene tarried by the tomb. Jesus called her by name—"Mary." She knew Him. No one else could speak her name just like that. He was alive. He was there before her. The grave had not been able to hold Him—Him, who, being dead, she had seen placed in that tomb.

Mary Magdalene ran again to the disciples. This time she had a joyous message—"Jesus is alive! I have seen Him! He has spoken to me!" On that same evening Jesus came to the disciples, where they were gathered together in a room, and made Himself known to them. John writes the meaningful words: "Then were the disciples GLAD when they saw the Lord."

The disciples got out of that experience more than joy. They got from it courage. Jesus came to them locked in a room—probably a dark room. He found them afraid, discouraged. He left them bold, ready to defy His enemies, to challenge the world.

A great and important question had been answered for those men—"Can God give eternal life to those who love Him and serve Him?" They knew it. They were not more certain of anything. They readily, and who would say not rightly?—reasoned that they who live the Christ life here upon the earth will live with Him eternally.

Though this one great question was answered many others remained or were new-born—"How do the dead rise? With what bodies do they come? When will they rise? Will they know one another?" They are still unanswered. They are not important. If they were, God would have answered them long ago. Is it not enough to know that Christ lives? The possibility of life after death has been established. What God did for Him God can do for those who live in Him. I am not ashamed to believe it.

Bedford, Pa.

### "AS IT BEGAN TO DAWN"

Richard K. Morton

The Easter message is a message of the morning.

Black had been the night before. There had been the tumult of the seething crowds, the black despair of the disciples, the indifference of the rulers. But now it was the dawn of a new day.



To the disciples a beautiful life, a precious fellowship, seemed at an end. To the rulers another troublesome leader of the Jews had been put out of the way. To many of the crowd a daring, strong prophet had been struck down. But the story of the Resurrection proves to be the crowning surprise in the life of Jesus. Great are the revelations of the Easter morning.

First, into the dawn come loving women. The angel meets them and replies to their unspoken questions: "Fear not ye; for I know that ye seek Jesus, which was crucified." They had sought Jesus. They had sought to perform even the humblest ministrations. In the dawn, then, was revealed the love of these women for Jesus, challenging the love of those who follow Him today.

The Resurrection truth and power never break in upon many people because they never seek Jesus—they never go forth to find Him. They never stop long enough to listen to Him; they do not know where He has gone.

The next statement of the angel is the one that has founded our faith in its present form, and has transformed the life of the world: "He is not here: for He is risen, as He said." In these words is the crowning revelation of the way God is bringing salvation and life to men. He had given His only begotten Son to the world, as a helpless Babe, who grew into the Man of Galilee, going about doing good and going about His Father's business. He had come to save the lost, to guide the wandering, to bring light, truth, the way, and life. He had come to reveal His Father. He told of another kind of kingdom; He lived a higher kind of life. The crowds and even the disciples misunderstood Him, failed Him; the powers of the world caused Him to suffer and laid violent hands upon Him. He had been put to death shamefully.

Apparently, then, this was the end. But the God who was His Father was with Him still—even unto the grave. And it was not possible for Him to be holden of the grave. And so dawned the Easter morning upon kindly Joseph's empty tomb made available for the Body of the Lord.

Men thought a Messiah had been put to death, but now they reckoned with a power never dreamed of for even a Messiah. They had put to death One who seemed to threaten their political control, and found One who should hold sway over death and life, principalities and powers. And so, as it began to dawn, men's minds were thrown back upon the old prophecies and the old hopes, to see how they had become changed and deepened. As it began to dawn, men with discernment began to see more of the love and the plan of God, the scheme of salvation, the way of life.

During the blackness of the night, men had had time to think of what man had

done. In the Easter dawn, now, came the story of what God had done. The tomb of Joseph lay sundered, and the heart of God lay disclosed. The Body of the Lord was not in the tomb, but the Presence of the Lord was a living reality. In the fact of the risen Christ lies not only a victory over death, but a revelation of why Christ came into the world and how men may at last be drawn unto Him. It is not simply a triumph over the end of life; it is a triumph over all that takes man away from God. As it began to dawn, men began to understand how much God loved the world, how much He was in it, how much He planned for it. They began to see more of what true kingliness was, and the true nature of the kingdom of God.

Revealed in the light of the Easter morning was also the fact that those who quickly discovered what had come to pass, hastened to make it known to others. The followers of Jesus had dreaded false rumors that might spread to the rulers or the people about the death of Jesus, what became of His body if someone should per-

#### EASTER GIFTS

The fresh new grass for Easter  
To dress our lawns in velvet sheen,  
And deck the hills in fairest green,  
A lovely gift for Easter.

The flowers bloom for Easter,  
With odors sweet to fill the air,  
A splash of color everywhere,  
A lovely gift for Easter.

The joy of birds for Easter,  
That sing and sing sweet songs of  
glee,  
And gayly flit from tree to tree;  
What lovely gifts for Easter.

Our Father's gift for Easter  
In Christ's rebirth for you and me;  
He gladly died on Calvary—  
The greatest gift for Easter!

—Hilda Clark Fairchild

chance steal it away, etc. Now here was something with which they could meet the dawn with confidence, joy, and hope. As it began to dawn, they felt themselves quickened and enlivened, bound together with new courage and new vision. They were men and women who had found an evangel, a gospel, a message. They were those who suddenly found something so precious that they could not know fear, fatigue, or doubt.

As it begins to dawn for another Easter, with what thoughts and expectations do we ourselves approach the tomb of Jesus?

The women, coming in the early morning, wondered how they should roll away the stone. Easter is a time for the rolling away of stones from in front of the Christian life that should be ours. It is a time for rolling away obstructions in the individual and society to the practice of the principles of Jesus. Roll away from your mind the stones of indifference, stagnant rationalism, the residua of logical calculations, the accumulations of narrow selfishness! Roll away the stones that block the way to Christian love and service and brotherhood!

As it begins to dawn today, go to the sundered tomb of Jesus, see what has come to pass, let it bring its message to your heart and mind, and then send you forth to bring a message to the world Christ is risen! Another day begins! Men, does the angel say to you, "I know ye seek Jesus"? Arise, take up your life, go forward with cheer, confidence, and courage in the fellowship of victorious discipleship. In your home take into your arms your little children and lovingly tell them of this gladness. Go to the aged and feeble and bring them tidings of deathless life. Let its gladness fill every Church, every community! Put out your little lamps, with their feeble, fleeting rays, for the sun has risen upon another day!

Easter represents to us all a dawning, a reawakening of life that cannot be holden of the grave. There is in man an immortal spark; there is in Christian man the spirit of the Master. These are eternal.

Let us awake then to all that has come to pass, and lay hold upon life abundant! Let us under the tombs of materialism and worldliness and selfishness, and preach the Gospel of a risen Lord!

To all who love and serve Him in this day He gives this assurance: "Lo, I am with you always, even unto the end of the world." As it begins to dawn, then, let us be sure that He is with us, that we are with Him, that we are desirous, with Him, of doing the will of the heavenly Father. As it begins to dawn on Easter day, then, God stands revealed in Jesus as never before. And in the dawning men are drawn together in a closer compact of friendship and co-operation, and so the Church is formed. In that Easter dawn the eternal fellowships of followers of Jesus come together, and the first glad hymns of praise are sung. In that dawning, too, the first missionaries leave to spread the news unto the ends of the earth. In that dawning, too, there stand revealed the transiency of material power, the gaudiness of wealth, the ugliness of pomp, the feebleness of the systems of the earth.

It is beginning to dawn. May the light of His life shine unto the perfect day, bringing eternal life in the heart of man and justice and peace among all the kingdoms of the earth.

## The Retreat for the Perplexed

By DR. EDWARD GATES HILL

*When I thought how I might know this, it was too painful for me: until I went into the sanctuary of God and considered their latter end.—Psalm 73:16, 17.*

Who he was or when he lived we do not know. Nor does it matter. We know that he was an Israelite poet of ability with the ancient Hebrew outlook upon life. Let us regard him as a thoughtful man who is confronted with the staggering contradictions of the order in which the human lot is cast.

We are reminded of Job's hard experience. Job was up against harassing mysteries. Why did he, a righteous man, have to suffer such unmerited misfortunes? The latter part of the Old Testament abounds in searching interrogations of God to why

He permits His very loyal children to be grievously afflicted, why He permits such outrages upon His divine order. Literature is full of sneers at a so-called God of goodness who lets His rains and droughts come with no discrimination between the obedient and the disobedient in the sphere of moral observance. To be sure, not all the resentful reach the bitterness of sneers; some struggle to stifle the groans within them, like Job when he said, "Though he slay me, yet will I trust him." Others stand by in stark amazement at the divine ways. Others work hard if per-

chance they may delve deep enough into the policies that govern the Most High to discover His plans and to ferret out His methods and ascertain His ends.

Let us look for a moment at the reflections of this Psalmist. He is surveying a very diseased and disordered social life. The inequalities among the people seem to him an outrage. He beholds the undeserving crowned with success. The impious are happy in health and they have no cares. He sees them vaunting in their pride and given to rough insolence. They are very lofty in bearing and look down in super-



cilious condescension upon others who do not move on the plane of their high superiorities. These are a self-preferred class who ooze out of their very souls the poison which produces social malignity and who, by their anti-social behavior, stir up envy and stimulate rank talk in the multitudes of the discontented, provoking them to riots.

A similarity of conditions obtains today. Indeed, when was there not this strife between the "haves" and the "have-nots?" It is notable that at no time or place in the history of the world, so far as we know, has there not been abundant reason for just such indignation and complaint as racked the soul of this far-away poet of Israel. In view of the distressing social inequalities, the wonder is that there have been so few terrible revolutions like that which shook France to the foundations and raised the guillotine in Paris; like that which turned Russia from Czardom to Bolshevism. We in this Republic have every reason to be very thoughtful and circumspect in our legislation and business management when we consider the millions in poverty and misery in our land, and the ways which they might adopt if conditions grew worse instead of better. The field is ripe for the demagogue and the insurrectionist.

This troubled poet who poured out his vitriolic speech—poured it out in the privacy of his own meditations—over the injustices which were so rife in his own country, confessed that his faith in God was almost gone. He said that he nearly slipped and lost his footing. Almost would he shake his fists in the face of heaven. Almost he rebelled against the divine government. Almost he concluded that morals were a myth, futile, burdensome; that it was energy misspent to try to lead an upright life. He cried, "'Tis all in vain I kept my heart from stain, kept my life clean." He was very angry because apparently the godless had a good time, while those who tried to do right were subject to hard blows from cruel circumstances.

By this time, I am sure, we are eager to know what this man did, what resolution did he form, what program did he adopt, what quieted his mind, what brought to him return of faith, what renewed his trust in God?

The first thing he did was to get a tight grip upon himself. He adopted self-control instead of explosion. He kept his troubles to himself. He consumed his own smoke. His anxieties, his apprehensions, his forebodings, he did not shout aloud. He did not become a wild and inconsiderate agitator. If he had lived today and had been of more flamboyant and incendiary disposition, he would have taken to the radio and poured out his acid into a million homes. If in England he would have been in Hyde Park, or if in the United States then in Columbus Circle, on a box telling everybody that everything was wrong. Very likely violence would have been the subtle suggestion of his diatribes and confiscation the clamorous objective. While the public welfare requires that the truth should be told and the populace made aware of the prevailing conditions, if democracy is to govern intelligently and justly, the actual truth has not been told when facts are baptized in passion and projected with the dynamite of class hatred. There is all the difference in the world between a sober fact and a red-hot fact.

Our worried psalmist was very wise even if he was perplexed. He says that he determined not to shout aloud his grievances, lest he should be faithless to the generation of God's children. Because he saw the evils of society, he did not propose to poison the very children by telling all he knew and felt. Restraint of speech is often much more constructive than much talking. There is such a thing as breaking down faith by continually showing up the faithless. To be forever frightfully cry-

ing "Communism" is to bring the dreaded specter near. Mass meeting to denounce heretics is the sure way to create heretics. Preachments against licentious books and salacious pictures often are their most effective advertisements. The way to destroy this Republic is to so magnify its evils and tell them to the indiscriminating that at last the revolutionists and the seditious will incite the generation of God's children to throw away their liberties, not knowing what they do. The worst enemies of the nation are those who stir up class hatred and lead on to internecine strife.

We ought to commend our psalmist for his high sense of personal responsibility. What insight, what sagacity, what keen moral sense, is evinced in the person who clearly realizes that what he says and what he does is important to others. It makes an angel weep to witness mature men and women talking like parrots and

### I AM

#### A Glory Song

To the eternal One, I AM.

Let men their voices raise.

Sing melodies the angels sang,

By shepherds heard in praise.

#### Refrain

I AM, I AM, the Great I AM,

To us by Moses told;

I AM, I AM, the Great I AM,

Doth all the lambs enfold.

His love for sinners knew no bounds,

He gave His well-loved Son,

That all who would believe His

words

Should hear Him say, "Well done."

I AM set Pharaoh's bondsmen free,

Because they served the Lord.

Drowned Pharaoh's host beneath the

sea

At turn of Moses' rod.

I AM kept Daniel safe and sound

When put in lions' den.

The Hebrew children walked around,

The fire not burning them.

Glory, all glory crowns I AM,

All sing Psalm Twenty-three;

I AM, I AM, the Great I AM,

Was, is, will always be!

—S. G. Ebersole

acting like adolescents when a nervous, unstable, social situation requires calm and care and the temperate procedures of the wise. Most people take their cues from one another. Every individual is the center of a certain number of imitators. We all contribute to public opinion. There is no social force more potent than suggestion. Not to use one's influence to build up, conserve, and emphasize the highest values, is a dereliction of duty both sad and wicked.

Our honored psalmist did not propose to go about airing his doubts and proclaiming his complaints in a way that would unsettle the minds of the growing youth, and bring about rebellion instead of evolutionary reform. Besides, he was not sure himself just what ought to be done, and he had the good sense to hold his tongue and not talk at random until his judgment was more mature.

The most significant thing he did was to take his perplexities into the house of God and pray over them. It is to be feared that such a wise course is not the habit of us moderns. There are people today who think it is a bore, a drag, and a dead waste of time to go to Church. Unable to bring much of the spiritual mind to the Church, they find divine worship a stupid

performance. If they can be baited by some novelty or impelled by a sudden impulse, when there is nothing else to do, possibly they will enter the sacred gates. Nothing could be more salutary than that the higher motives should draw people to the House of God. The higher motives are, to get deeper understanding of life, to find help in the solution of problems, to quicken the best in our nature, to rest the mind from its worldly engrossments, to breathe the spirit of idealism, to put wings under the soul so that it can rise to God and move in an atmosphere wholly divine.

Our psalmist did not go into the temple to be entertained. Doubtless he enjoyed the Hebrew art of the scantuary. Doubtless the gold and the brass and the embroidered hangings and the musical instruments and the trained singers and all the rich liturgy of sacrifice were very appealing to him. Certainly he did not enter the sacred courts to have his artistic sense offended and the spirit driven away by irritating crudities. We are exhorted to worship God in the beauty of holiness, not the ugliness of forms. Many a sensitive, cultured soul would rather use a pagan form and be nurtured on a "creed outworn" than endure the desolating effronteries to the sacred found in some so-called Churches. The unspiritual will never make us spiritual. We ought to find God when we go to Church. That ought to be our deepest and only impelling desire. The architecture, music, prayers and sermon ought to purify and elevate the mind. And the Church ought to contribute to our higher life, freeing the soul of its enervating tensions and giving it tonic from eternal fountains. Particularly, it ought to bless us with understanding, comfort, courage, and inspiration.

Our poet said that he did not understand until he went into the sanctuary. No—and none of us will understand this baffling life of ours until we hold it up against the infinite and eternal. He saw the poor, cheap slaveries of the fat worldlings only when he put them in contrast with the freedom of a higher wealth and the glory of a larger life. True vision of realities is a necessity. "Where there is no vision the people perish." Once a week at least we must have a higher eminence. What idea can be obtained of the panoramic Alps by driving down the valley of the Rhone? It is required to climb the Rigi or mount to the Gornergrat for vistas of Alpine sublimity. There is no understanding of the vastness and comprehensiveness of God's plan, its awful complexities and entrancing simplicities, until we get above the cramping business of the week and its social ineptitudes, above the contradictions of a disordered world, far above the news-mongers and the idle gossips, high above all the uncertain markets and the dizzy doings of political manipulators and pleasure seekers. "I did not understand," said the poet, "until I went into the sanctuary and cooled my fevered nerves and rested my weary soul in the arms of the Infinite."

It was not logic that helped him. It was not expounded theology that convinced him. It was not that he found an intellectual diagram of the mysteries. If he had lived later, and were a Christian, he would still be unable to explain the complicated dogmas of his faith or to satisfy those who found insoluble antinomies in the way of perfect trust. We may not come out of the Church with any less of mystery than when we entered, but the mysteries are suffused with divinity. A child cannot explain its mother, but it can know her warm love and feel her tender embrace. So the child of God can get unspeakable satisfaction in bathing his finiteness in the Infinite.

Somehow the pain goes out of our problems when we take them to God. The perennial anxiety is upon us for our nation; but we feel better when we rise and sing together:



"Our God, our help in ages past,  
Our hope for years to come."

We chafe under the enmities that vex the  
social order and possibly we are troubled  
by personal oppositions; then we sing:

"O Love that wilt not let me go,  
I rest my weary soul in Thee."

We are driven by tempests of trial, and we  
cry for shelter in a cruel world; then we  
pray:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

We wonder what will happen to all this  
weary entanglement of conflicting powers  
in the world; then we bow down together  
and say: "Our Father, who art in Heaven,  
hallowed by Thy Name: Thy Kingdom  
come."

Thus we are comforted. We need also  
courage and inspiration, which are the  
two wings that lift us aloft and help us  
to soar above the defeating dreads and  
crushing loads of time. What thousands  
require today is a new heart that has no  
fear, a new incentive that promises victory.

The bowed shoulders of many a man were  
made to bend, not by the weight of years,  
but by the burden of disappointment and  
care. The lines around many a woman's  
eyes were not traced by the stencil of age,  
but by the imprint of worry and solicitude.

Testimonies come up from myriads that  
they have found courage and inspiration  
in the sanctuary. You will recall one such  
suffering soul who found such relief from  
fear and such peace within that he exclaimed:  
"One thing have I desired of the Lord,  
that will I seek after: that I may dwell in  
the house of the Lord all the days of my  
life, to behold the beauty of the Lord, and to  
enquire in His temple." Another said, "In  
my distress I called upon the Lord, and  
cried unto my God: He heard my voice  
out of His temple." And still another said:  
"Thy way, O God, is in the sanctuary."

Listen again to this same poet of whom  
we have been thinking this morning. He  
groans in an agony of remembered despair:

"My heart was sour;  
I felt sore;  
Like a brute was I, and ignorant."

Subsequently he sings aloud over what

happened to him when he came to his right  
mind—in the sanctuary:

"It is good for me to draw nigh unto God:  
I have made the Lord Jehovah my refuge."

There are many sanctuaries. One often  
flies to his friend—his other soul—who  
knows his deepest heart. Some fly to the  
piano or the violin. Some try to divine  
what the wild waves are saying, or to  
catch a message, as did Matthew Arnold,  
from the calm stars. Some have half an  
hour, as the day breaks or as the sun goes  
down, for meditation and prayer. Some  
sit over the gospel record with close attention  
to such words as these from Jesus:  
"Come unto me all ye that labor and are  
heavy laden, and I will give you rest."

This Church ought to be to us the very  
Holy of Holies. We come here to our sanctu-  
ary to understand, that is, how to stand  
up under life's perplexities and oppressions,  
to be warmed by the enfolding love of God,  
and to get comfort, courage and inspira-  
tion in the assurance that this is our  
Father's world and that He doeth all things  
well.

First Presbyterian Church,  
Philadelphia

## On the Way to Hell!

WM. F. KOSMAN, D.D.

The world is made and on the way to  
hell—the hell of another war. The head-  
long, desperate rush for military, naval  
and aerial supremacy can have no other  
destination. Europe, Asia and America re-  
sound with the tread of marching men.  
Fleets maneuver proudly and portentously  
in sea and air. News dispatches tell of  
the repudiation of treaties and the voting  
of unprecedented budgets for prepared-  
ness. Statesmen broadcast to the four  
corners of the earth their frank disavowal  
of all dependence upon instruments of ac-  
cord and their equally frank espousal of  
the instruments of power. What can it  
mean to any person still rational and  
sane in this mad and chaotic world but  
this one thing: history is about to repeat  
itself on a vaster and grander scale and  
mankind is again on the swift way to dis-  
aster!

### Security—for What?

The once vaunted desire for disarmament,  
written into the Treaty of Versailles by the representatives of the vic-  
torious allied governments, is being dis-  
closed as nothing but a pious wish, a bit  
of mock heroics intended to keep Germany  
and other weaker nations in a state of  
virtual enslavement. Disarmament has  
now given place to security as the goal  
of all diplomatic parley. In other words,  
the stronger, possessing nations want to  
feel themselves safe while they hold on  
to the advantages and favorable economic  
positions which the weaker and less fa-  
vored nations covet. This is what the  
demand for security comes to.

Moreover, security is to be achieved not  
by treaties nor, ultimately, by alliances,  
but (God save us!) by armaments. Nothing  
reveals so much the way the interna-  
tional winds are blowing as does the fact  
that the allied governments, sworn to  
maintain the inviolability of the Treaty  
of Versailles, that sacrosanct guardian of  
the status quo, are willing to modify it at  
one point; the section, namely, requiring  
Germany to remain disarmed and pledg-  
ing themselves to disarm also. This open  
withdrawal from a patently insincere po-  
sition creates at least a slight rift in  
the air of hypocrisy and sham long hang-  
ing over the world for which all honest  
people should be grateful, but it discloses  
an intent that can only presage disaster  
for mankind.

At a forthcoming conference, the bar-

gaining-minded statesmen of the allied  
nations had cleverly planned to "swap"  
their open acquiescence in a modification  
of the treaty allowing Germany to arm  
within limits for the opportunity this  
would give them to announce virtuously  
to the world that now it would be neces-  
sary for them to increase their own arms  
still further. Before the contemplated  
conference could take place, however, Ger-  
many deftly punctured this pious bubble  
by publicly declaring her own intention  
openly to go the limit in rearming re-  
gardless of what the allied governments  
may or may not concede. Hitler has had  
the announcement broadcast that here-  
after he too will have his pistols before  
him at the conference table to use for  
bargaining or for any other purpose he  
may see fit. There seems likely, there-  
fore, to be no more pretense at disarmament  
but only a mad scramble for the  
fallacious security of arms on the part of  
the possessing nations and for the equally  
fallacious instrumentality of arms for  
changing the status quo on the part of  
those nations who feel themselves ham-  
pered and defeated by it.

### Never Such Armaments

Never has the world beheld such tre-  
mendous armaments as are now made and  
in the making. Russia quietly concedes  
herself the possessor of the largest and  
most powerful army in history. Germany  
avowedly is bent on matching Russia.  
England is determined to become queen  
of the air and to remain mistress of the  
seas. France is extending her term of  
military service, completing her vast  
fortifications and speeding up all possible  
military alliances. Japan is straining her  
finances to the breaking to equal the  
navies of Great Britain and the United  
States. The United States is appropriat-  
ing the largest peace-time war budget in  
the history of man and plans to send her  
navy to disport its floating steel ominously  
under the very nose of Japan. No, the  
Navy Department under pressure an-  
nounces the ships will not go so near—  
except one—a "good will ship" forsooth!)  
What does it mean—what can it mean but  
that the world is on the way to hell—a  
hell into which all will be plunged if this  
mad race continues: men, women and chil-  
dren; cities, countryside; art, science, civi-  
lization itself! Mankind crashing to sui-  
cide! No important nation, least of all

the United States, can escape. Let no one  
make a mistake at this point.

What makes the existence of these vast  
armaments especially dangerous is the  
presence of innumerable problems urgent-  
ly pressing for solution. Ostensibly, these  
armaments are to be used to preserve the  
peace of the world. Actually, there is the  
gravest danger that they will be used to  
solve the problems of the world. This will  
mean no solution of the problems but the  
precipitation of war which will only in-  
tensify them. Lacking a forthright faith  
in the peace machinery they themselves  
set up, baffled to the point of desperation  
by the economic and political issues they  
are unable to resolve, the danger is that  
the governments of the great nations, in-  
cluding our own, will convince themselves  
that the only way out lies in using the  
armaments ready to hand.

Moreover, this constitutes an illusion  
which the great mass of the peace-loving  
peoples of the world themselves may not  
be able to escape. Crushed by the war,  
disappointed and frustrated in their ef-  
forts to persuade their leaders to fashion  
an integrated world order, obliged, in  
every major country in the world, includ-  
ing once prosperous America, to struggle  
for sheer physical survival—it is not to  
be wondered at that multitudes have  
yielded to suspicion and fear and are  
caught in a terrific tension from which  
war itself may be regarded as a welcome  
release.

### Peace by Concession

In such a situation only a government  
level-headed and courageous enough to  
make an unquestioned and absolutely sin-  
cere gesture toward peace can break the  
deadlock. Such a gesture must come from  
a favored and privileged nation and must  
give bona fide evidence of a genuine will-  
ingness to make concessions. Manifestly  
all effort at co-operation will end in fu-  
tility so long as some nations feel them-  
selves aggrieved and lacking the neces-  
sities for a full national life. Common sense  
would seem to dictate a complete face-  
about in our approach to the entire world  
situation. What is demanded so obviously,  
and to which the eyes of statesmen are so  
stupidly or so willfully blind, is the shar-  
ing of advantage by the possessing, sati-  
ated, and favorably situated nations with  
the poorer, hungry, less favorably situ-  
ated nations. So long as it is considered



right in the more powerful nations to keep on possessing the best regions of the earth and the most rewarding, economically, so long will it be considered right in the weaker nations to fight to capture them. So long, also, will wars of defense be considered legitimate in the former and wars of conquest noble and necessary in the latter.

If the deadlock in armaments continues, all effort to change the status quo will be merely "an irresistible force moving on an immovable body" and the imminent danger of war will persist. The hope of peace lies in the possibility of changing the status quo by peaceful methods. This can be done only when the stronger, possessing nations are willing to make concessions. How tremendously wholesome it would be if some leading nation were to make a gesture in this direction today! The air would clear almost as if by magic if Great Britain, France and the United States were to yield to Japan's claim for expansion of trade and population; to Germany's demand for a place in the sun and the restoration of her lost colonies and possessions; to Italy's ambition for an extension of her suzerainty in her part of the world.

Such a course would certainly not impoverish any of the great nations and is prescribed not only by altruistic motives but by the simplest dictates of self-interest. To substitute a dog-eat-dog policy for a live-and-let-live policy is not common sense for nations as well as individuals. So long as there are great inequalities among nations, so long will genuine co-operation prove impossible and a "balance of power" must suffice to maintain the peace of the world—and peace dependent upon a "balance of power" is precarious indeed.

The fact seems to be, however, that statesmen and governments, unable or unwilling to set the world's house in order, prefer to flaunt ever increasing armaments in each other's faces. This is evidence not of any security they feel but of political despair. It is the last resource of men too little for the minimum necessities of the occasion.

In such a situation, pacifism can escape a feeling of futility only with difficulty. Nevertheless, to cease making all possible effort for peace is unthinkable. Pacifism can not now of all times hoist the white flag of surrender.

#### Effective Pacifism

Whether it can halt the mad march to hell or not, pacifism, if it is to be effective in any degree, must have these three basic qualities:

(1) It must be **informed**. No mere skimming the surface will do. Pacifists must understand the problems in the intricacies of which governments are enmeshed. Be-

neath the excuses and braggadocio of statesmen we must learn to detect the motives that drive them. We cannot know always what they say to each other when they meet nor what lies behind their politely expressed diplomatic exchanges, but we must know how budgets for armaments come to be voted and why armament makers are able to break up peace conferences and keep wars going. We must recognize the stubbornness of the human ego and the organized greed of vested interests. We must be aware of the fear that lies behind the insistent clamor for security and the sense of injustice that motivates the demand for a change in the status quo. We must have some understanding of the so-called "human imponderables" that oftentimes tip the scales either for war or peace and learn to shape them for the ends of peace. Only an informed, clear-eyed and alert pacifism can hope to make its power felt in a world at once so intricate and so ruthless.

#### A PRAYER FOR PEACE

Give peace, O Lord, give peace  
And cause all wars to cease!  
Help us to stem the waste of life,  
Remove all enmity and strife;  
Rebuke the greedy profiteer,  
The devil's tool, the devil's peer;  
Put human hearts at ease.  
Give peace, O Lord, give peace!

Lead us, O Lord, Thy way  
To lasting peace, we pray!  
Make nations shun this curse of hate,  
In mutual friendship arbitrate;  
Let nations all true love confess,  
Good will towards men and earthly peace.

In Jesus' Name we pray,  
Lead us, O Lord, Thy way! Amen.

Paul Burmeister.

Rockman Place, Rock Hill Village,  
St. Louis, Mo.

(2) It must be **sophisticated**. If pacifism does not learn that the glib, pious palaver of statesmen must be greatly discounted, it will be laughed at and disregarded. The real war aims of the allied nations are to be found not in their published "white books" but in the terms of the secret treaties. The primary reason why the United States went to war is revealed not in the published addresses of Woodrow Wilson, but in the diplomatic correspondence of Walter Hines Page.

Pacifism must learn to detect and

withstand propaganda the moment it rears its lying head. It must refuse to be silenced by the specious arguments of those who identify police forces with military and naval power and who attempt to justify war as a defense measure by quoting the spurious analogy of a man protecting a woman from a ruffian's attack. It must rid itself also of much of its faith in pacts and covenants which are useful in postponing the outbreak of war among the smaller nationalities but ineffective in restraining the larger and stronger nations who use pacts and covenants for their own purposes and to maintain the status quo of which they are the beneficiaries.

(3) It must be **implemented**. This is pacifism's most urgent need: to find a way, and to find it at once, of making the protest against war effective. So much of the effort along this line seems futile in the light of the present situation. Writing to and interviewing Senators and Congressmen has accomplished little. Advocating adherence to courts and leagues is a dubious expedient at a time when faith in courts and leagues is wavering. Peace resolutions and petitions, mass demonstrations, etc., all prove so puny in the presence of impending tragedy. War resisters may go so far as to declare that they will kill and commit suicide when war comes, but what will a little stubbornness avail in the cyclone of war hysteria! The progress of pacifist education, also, seems tragically snail-like before the onrushing storm!

Recently the suggestion was made that to avoid the war that threatens it is necessary only to announce that at the outbreak of war the leading twenty statesmen of Great Britain, Germany, France and Italy will be shot forthwith. One might include the statesmen of the United States for good measure, but even then such a proposal would have only the appearance of dealing realistically with the situation and nothing more. It overlooks the fact that in every leading nation the political leaders are dominated by economic forces. The economic government is the real government and the real war maker. If pacifism would be realistic in its approach to the problem of war it must see the roots of modern war not only in the human ego but also in the economic necessities of a world system that puts a premium upon imperialistic aggression. At least part of its strategy, therefore, must be to expose and eliminate the war-making implications of a competitive world order.

The time has come when pacifism must bring its most realistic insights and its most fervid religious passion to bear upon those who shape the destinies of mankind. If disaster is to be averted, it must be implemented quickly.

Allentown, Pennsylvania

## Dr. Schaff's Journal on Holy Week in Rome

(A friend kindly sends this description from the "Homiletic Review" of 1895, giving a vivid account of "the eternal city" in 1842, which we believe our readers will appreciate)

### Rome Fifty Years Ago—Passion Week

By the late PROF. PHILIP SCHAFF, D.D., LL.D.

March 20, 1842 (Palm Sunday).—At eight o'clock I preached on the Crucifixion. I spoke of the process of the Crucifixion which must go on in the heart, and which is followed by the resurrection and true life in God.

After the service go to St. Peter's to see the festivities. The pope approached his throne, wearing a bishop's cap and in splendid violet vestments. After kneeling and offering a short prayer, he sat down on the throne. Cardinals came up to him in procession to kiss his hand. The distribution of the palm branches prepared

by Camaldulian monks—a beautiful custom. After the distribution the pope arose, uttered the *Dominus vobiscum* (The Lord be with you) and offered a brief prayer, to which there was choral response. Then began the procession. The pope, with the bishop's cap on and the palm in his hand, is carried under the red baldachin by twelve persons and followed by a great company of clergy. Then came the Passion music, Psalms, "Stabat mater," etc., and last the mass, which this time Cardinal Prince Schwarzenberg celebrated. The whole service makes an impression of the

decided worldliness of the Catholic Church. It appeals to the senses and the imagination, which it esteems too highly. It is a drama. A plain pungent sermon on the atoning sufferings and death of Christ would be of much more worth than all this gay and perishable pomp.

March 23.—Already at two o'clock the crush was terrible on the steps leading to the palace of the Vatican. We were not admitted to the Sixtina Chapel (Sistine) till half-past three, and there we had to wait another hour before the singing began. I occupied the time studying with



great wonder the picture of Michael Angelo of the "Last Judgment," into which, with amazing pictorial power, he has poured the immortal creation of his genius. On the altar were six yellow tapers burning, as there were also on the railing, and fifteen on the arch. The number fourteen represent the fourteen weeks in which the sun advances and recedes, and the fifteenth the sun itself. They were all gradually put out, which is meant to represent the going to sleep of the disciples at the Passion of our divine Lord and their neglect of Him. The music is called the *Matutino delle Tenebre* or *Offizio Notturno* (nocturnal service), because the ancient Church sang it on the night preceding this day and the two following nights. A number of Psalms, three of Jeremiah's Lamentations, and parts of the history of the Passion are also used. These are followed by the *Miserere*, by the present chapelmaster, Baini. During the *Miserere* the cardinals and the pope kneel and pray in low tone: *Respice quæsumus, Domine* (Look upon us, we beseech Thee, O Lord); and at the close a noise is heard in imitation of the noise the Jews made at the reading of Esther, where the name of Haman occurs, and represents the clashing of arms carried by the guard led by Judas, or the confusion of the earthquake and the rending of the veil in the temple (so Moroni) and the opening of the tombs at the Crucifixion. After this noise, the service is at an end, and all go quietly out.

In the evening I visited the small Church of Caravita, near the Collegio Romano, to witness the scourging scene, which is enacted three times a week during the whole of Lent, and takes place at seven o'clock. First, priests recited the story of the Passion. Then they put out all the lights and shut all the doors. A chorister boy went around offering whips, which consist of two pretty thick thongs. Then, in this mysterious darkness, in this unbroken silence, a priest went to the altar and delivered an impassioned but short sermon about Judas, painting him in dark colors, and declaring that his hearers were still worse than was the faithless disciple, and that they had often betrayed the Lord by thoughts and words. But continuing, he said so can and must it not continue. We must all drive out of our hearts this traitorous Judas spirit. "Ye who are burdened with sins, drive out Judas!" thus he cried out in a loud voice, and at once fell to whipping themselves lustily. In the midst of the noisy procedure, the priest began to pray a penitent prayer, "Saviour, Saviour, have mercy upon us!" After the scourging, which lasted a short quarter of an hour, the lights were lit again and the litany was sung. The whole scene makes a deep impression. The poor people, mostly from the lowest class, that scourge themselves are certainly not the worst offenders in this Babylon. The whole service, indicating the heart's discontent with itself and its longing after purity and the death of the old nature, represents what the Protestant doctrine of justification stands for.

**March 24.**—Went today to the Sistine. From eight o'clock on, a throng of equipages, among which the carriages of the cardinals, ornamented with gold, stand out, and a mass of people on foot, of all nations, pass over the Bridge St. Angelo to the Vatican—all in black and curious to see the spectacle about to be offered to strangers, for the Romans care less for it than they. He who wants to be edified must go to some other Church and not to the Sistine Chapel and St. Peter's, for pious thought is made impossible by this distraction, arising from the great circumstance and commotion, the varied aspect of the foreigners, the numbers of noble and beautiful women, and the appearance of the noble and Swiss Guards, the latter being in armor on Good Friday and Sunday. It is a parade for the world of beauty and distinction, a spectacle for eager and curious visitors from abroad, fond of the world's

vanity and glitter, as they are displayed, though in greater measure, in the theater. While the house of God offers to all men without distinction equal rights and privileges, all honors are set aside, and all are regarded as equally sinners needing mercy; here splendid balconies and platforms are erected for kings and princes, and, if one is an ambassador or wears an order, he receives sitting place. The people that have not means must stand in the outer court. No wonder the Roman only cares for the benediction of the pope, and during the splendid exercises in the papal chapel on Thursday and Good Friday carries on his usual business and for a while retires to a small Church for edification. Among the princely personages we have seen are Princes Wilhelm and Friedrich of Prussia, the two sons of Don Carlos, and Prince Luitpold of Bavaria.

I now begin to describe the varied festivities of the day:

#### THANKS

I thank thee, Lord,

For snow—

The white carpet!

The white hides the dark.

I thank thee, Lord,

For spring—

The breaking buds!

The pure sun is light.

I thank thee, Lord,

For summer—

The full flower!

It is perfect love.

I thank thee, Lord,

For fall—

The fading flame!

It must be God.

—Anonymous.

First.—The mass accompanied by song, the *Gloria in excelsis* of the *Introitus*, accompanied by the ringing of bells; then all the bells are silent for fifty hours till the hour of the Resurrection (midnight, Saturday). Before the elevation of the host twelve bussolanti enter with lighted candles from the sacristy to kneel at the altar. Two wafers are then consecrated by the officiating cardinal, who eats one of them, the other being kept for the next day and put in a golden chalice, where it remains on the altar till the processional, and is called *calice del sepolcro* (chalice of the tomb). After the elevation lights are distributed to the cardinals, patriarchs, bishops, and prelates. The office of the mass goes on till the *Deo gratias*.

Second.—Processional for the burial of the host through the Sala Regia, where formerly ambassadors were received, which accounts for the frescos which depict the power of the pope, viz., the donation of Italian lands to the pope, the pope releasing Henry IV and Frederick I from the ban, and Frederick II; the return of Gregory XI from Arignon; the destruction of the Turks at Tunis and Lepanto, and St. Bartholomew's night. The processional moves along in the chapel of Paul III amid the singing of *Pange lingua gloriosi corporis mysterium* (Sing, my tongue, the mystery of the glorious body). The pope carries the consecrated chalice and, arrived at the altar of Paulina, gives it to the cardinal deacon and he to the prelate sacristan, who puts it into the mortuary urn and locks it up.

Third.—The dispensation of the blessing from the St. Peter's Loggia. The large balcony in the middle of the facade of St. Peter's Cathedral is covered with a red carpet, a large sailcloth being drawn over it as protection against the sun. The pope is borne thither on the *Sedia Gestatoria*, and remains sitting upon it while he pronounces the *Indulgentiam absolutionem omnium peccatorum vestrorum spatium veræ et fructuosæ penitentiae cor semper*

*penitens et emendationem vitæ gratiam et consolationem Sancti Spiritus et finalem perseverantiam in bonis operibus tribuat vobis omnipotens et misericors Dominus* (The Lord, almighty and merciful, grant unto you indulgence, absolution of all your sins, time of true and fruitful repentance, a heart always penitent, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works), to which the singers answered "Amen." Thereupon the pope, rising from his seat and directing his eyes to heaven, stretches out his hands and gives the blessing as he three times makes the sign of the cross and says: *Et benedictio Dei omnipotentis Patris, et Filii, et Spiritus Sancti descendat super vos et maneat semper* (And the benediction of God, the Father Almighty, and of the Son, and of the Holy Spirit descend upon you and remain always), whereupon the choir answers with "Amen." The pope seats himself and the two cardinal deacons read, the one in Italian, the other in Latin, the formula of the *Indulgentia plenaria*, which the pope gives to those present, and then they throw down the two formulas which they have just read into the crowd, which eagerly struggles to get them, while the cardinals look down over the balcony at the struggling people with a smile. Then the pope rises, pronounces a simple benediction, and is carried away, and the festivity is at an end. Up to the time of Clement XIV the reading of the bull *In Cœna Domini* preceded the benediction.

Fourth.—The foot-washing of the apostles in St. Peter's on the right hand of the baldachin on a carpet, placed there for the occasion, in which is worked the "Last Supper" of Da Vinci, and over against the balcony erected for the princes and occupied today by the Prussian princes and the sons of Don Carlos. The apostles, by rights, ought to be leading clericals of different lands who have made pilgrimages to Rome for the Holy Week. But they choose such foreign clericals as are stationed in Rome, and for a number of years they are said to have been the same ones. The reason for the number being thirteen instead of twelve is that when Gregory the Great fed twelve poor people on the Celius Hill an angel was found in their midst. So runs the legend. They are dressed in white. As soon as the pope ascends his throne the account of the foot-washing (John xiii) is sung. Then the pope kisses the carpet, girds himself with an apron, and on his knees washes one apostle's feet after the other in a golden basin, dries with a towel, and kisses them. With this act of humility is greatly contrasted the service of two chamberlains, who carry the pope's *falda*, as well as the elegance of the washing apparatus. Each of the apostles receives a beautiful bunch of flowers and two medals, the one of silver and the other of gold, as mementoes of the honor placed upon them.

Fifth.—The meal of the apostles in a room near the Capella Paulina, in memory of our Lord's last supper with His disciples. The crush was so great that the perspiration soon began running down my face. The table was adorned with flowers in gold and silver vases. As the pope arrives, the apostles (the same parties whose feet have been washed) fall on their knees. The pope blesses the table. A chaplain reads the passages of Scripture bearing upon the feast. The pope then serves one after the other and as many times as there are dishes, also giving to them several times wine, which he pours into a beautiful goblet. Each of the dishes and the flagon of wine are handed to the pope by a prelate in kneeling posture. As in the foot-washing, so here the value of the vessels and the circumstance of the service are in great contrast to the humility and simplicity of the beautiful event which it is designed to commemorate.

(To be Continued Next Week)



## NEWS IN BRIEF

### ONE HUNDRED AND TENTH ANNIVERSARY OF THE THEOLOGICAL SEMINARY LANCASTER, PA.

#### Friday, May 3:

8.00 P. M. A Play written by Student Paul Nagy, Jr., and presented by the Seminary Players in Hensel Hall, Franklin & Marshall College

#### Sunday, May 5:

11.00 A. M. Baccalaureate Sermon, Prof. Oswin S. Frantz, D.D.

#### Monday, May 6:

7.00 P. M. Meeting of the Board of Visitors  
8.00 P. M. Reception of the Senior Class at the home of President and Mrs. Richards

#### Tuesday, May 7:

8.00 P. M. Anniversary Sermon, Dean Willard L. Sperry, D.D., Harvard Divinity School

#### Wednesday, May 8:

9.15 A. M. Meeting of the Historical Society. Address by  
10.00 A. M. Meeting of the Board of Trustees  
10.45 A. M. Meeting of the Alumni Association  
11.30 A. M. Anniversary  
1.00 P. M. Luncheon  
(Daylight Saving Time)

### SPRING MEETINGS OF CLASSES 1935

#### APRIL 23:

Chicago, 2 P. M., First, Rev. J. M. Johnson, 625 Tyler St., Gary, Ind.

#### APRIL 29:

East Susquehanna, Grace, Rev. Morgan A. Peters, 136 E. Third St., Mt. Carmel, Pa.  
Lakeside Hungarian, Hungarian Reformed, Rev. Arpad Bernath, 860 Coburn St., Akron, Ohio.  
Indianapolis, St. Luke's, Rev. Claudius J. Snyder, Mulberry, Ind.  
Zion's Hungarian, Magyar, Rev. Michael Toth, 8016 Vanderbilt Ave., Detroit, Mich.

#### APRIL 30:

Minnesota, Trinity, Rev. Esra R. Vornholt, M. C. Road, LaCrosse, Wis.  
Lincoln, 7.30 P. M., St. Paul's, Imogene, Ia., Rev. Ernest Gander, Dawson, Nebr.

### BOWLING GREEN ACADEMY

The weather is most changeable and while we have rain in this city, we have just learned that they have snow in Lancaster. So it happens with our contributions. Sometimes they pour in and then there is no rain—or at least very little of it. We certainly appreciate the receipt of \$3 from Mrs. Sarah T. Slinghoff, and \$1 from "A Friend" at Clear Spring, Md. Total receipts \$385. Thanks for offerings large and small. Please send all checks payable to Rev. Paul S. Leinbach, 1505 Race St.

### CHANGE OF ADDRESS

Rev. Karl Koepke from LaCrosse, Wis., to 6149 N. Mascher St., Philadelphia, Pa.  
Rev. Paul D. Lehmann from 108 Rockingham St., to 2238 Berdan Ave., Toledo, Ohio.

Rev. Theo. J. Storek, Em., from Donnellson, Ia., to Burlington Hospital, Burlington, Iowa.

### TUNE IN ON THIS SUNRISE SERVICE

The members of several hundred Evangelical and Reformed Churches within the range of receptivity of Station WGBF (630 k.c.), Evansville, Ind., are invited to tune in on the annual Easter sunrise service to be broadcast as usual from St. Lucas Evangelical Church, Evansville, at 6.30 A. M. (C. S. T.).

Armin Haeussler, Pastor.

Mr. Paul C. Shumaker of the Senior Class of the Theological Seminary, Lancaster, Pa., was elected pastor of St. Paul's Church, Sharon, Pa., on Mar. 24, succeeding the late Dr. W. M. Diefenderfer.

One of our Philadelphia readers kindly writes: "I would so like to thank Grace Harner Poffenberger for the beautiful thoughts in her poems in the 'Messenger.' They must be helpful to everyone."

The state oratorical contest in Ohio, held Mar. 15, was won by Heidelberg College, which was represented by Roberta Zechiel, daughter of Rev. and Mrs. E. E. Zechiel, of Louisville, O.

A campaign of personal evangelism or home visitation, during the Lenten season, is bringing splendid results in St. John's Church, Bedford, Pa., Dr. J. Albert Eyler, pastor. Many new faces are seen in the Church on each Lord's Day and a joyous Easter is anticipated.

The editor of the "Messenger" preached to a large audience at the Union Lenten service in Slatington, Pa., on Apr. 4. Rev. R. Maxwell Paine of our Church, who is President of the Ministerial Association, presided at the service.

As we go to press, the report from Graduate Hospital is that Dr. Geo. Leslie Omwake, who is suffering from a serious heart ailment, is slightly improved. He has put up a gallant fight and a host of friends join in prayer for his restoration to health.

Winning posters and essays in the annual stewardship contest, from Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, have been entered in the Classical and Denominational Contests. The choir, under the leadership of Mrs. Elsie E. Pattison, will present "The Seven Last Words of Christ" on Palm Sunday at 4 P. M.

There were 800 present at S. S. on March 31, in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor. A class of 40 will be confirmed on Palm Sunday, and there will be 3 Communion services on Easter. Every member is urged to attend one of these services. An Easter musical will be held at 7.30 P. M.

"What it Means to be a Christian Today," was the subject of an effective sermon preached in Messiah Church, Baltimore, Md., by Prof. Wm. R. Barnhart of Hood College, April 7. At that service, his second daughter, Joanne Sanford, was baptized by her grandfather, Dr. J. L. Barnhart.

Rev. James E. Wagner, pastor of St. Peter's Church, Lancaster, Pa., and the choir will be gowned for Palm Sunday services. The gowns have been ordered and it is believed they will add to the general dignity of the chancel scene. There will be baptismal and confirmation service Palm Sunday and an Easter dawn service at 6 in Buchanan Park, sponsored by the young people.

Missionary Conference at the Mission House, Plymouth, Wis., will be held Aug. 12 to 18. This will be its 20th anniversary.

Prominent men of our united Church will have leading parts in classroom work and on the lecture program. Combined with the conference will be the W. M. S., Teachers' Training School, Heidelberg League and the Sunday School convention of Sheboygan Classis. All will take an active part.

A 79 year annuitant of the Relief Department of our Church writes as follows: "On my return from my doctor I found your precious letter with the much needed check, for which I thank you and the Big Brother Board so much. I have not been well for several months. When one is passing 79, you cannot expect much. But thank the dear Lord whatever my lot, He taught me to say, 'It is well with my soul'."

Leadership Training School was opened in St. Stephen's Church, Perkaspie, Pa., Rev. Howard Obold, pastor, on Feb. 25 and will continue until May 6. Classes are held every Monday 7.30 to 9 P. M. Rev. Mr. Obold is dean and the teachers are Mrs. Gladys Mathias of Allentown, Rev. Fred D. Wentzel of Philadelphia, and Rev. A. N. Sayres of Lansdale. This is the 3rd year of the school. It was held at Sellersville the first year and at Perkaspie the 2nd and 3rd. Total enrollment is 102.

There will be 22 confirmed in St. Peter's Church, Zelienople, Pa., Dr. J. H. String, pastor, on Palm Sunday morning. In the evening, there will be reunion and roll call and a token of remembrance will be given to the 10 oldest. In addition to other services in Holy Week, there will be preparatory service on Good Friday, early service and Communion at 6.30 Easter, S. S. at 9.30 and morning service and Communion at 10.30, with special music by the choir.

At the Young People's meeting in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, on Mar. 31, Mr. Robert Morris, special student in psychology in Mt. Union College, spoke on "How to Keep Enthusiastic About One's Job." Dr. E. C. Herman, pastor of Trinity Lutheran Church, was guest speaker at 4th mid-week Lenten service. Attendance at S. S., Mar. 24, was 838. On Palm Sunday there will be confirmation and baptism; preparatory service will be held on Good Friday and 3 Communion services on Easter.

Trinity Church, McConnellstown, Pa., Rev. W. R. Yocum, pastor, was the scene of a very impressive and well attended service on Sunday afternoon, Mar. 31, when Rev. W. R. Yocum was ordained and installed as pastor of the McConnellstown Charge. The committee in charge of the service was Dr. J. M. Runkle of Trinity Church, Altoona, Pa., Rev. F. D. Eyster of the Hollidaysburg Charge and Rev. G. E. Dillinger of the Loysburg Charge. The Men's Chorus of the Trinity rendered an appropriate selection.

In a letter to the Secretary of the Board of Foreign Missions from Mrs. Christopher Noss, she says: "During the past three months I have received an overwhelming number of kind letters of sympathy from friends all over the country and from Japan. I want to answer them with personal notes, but since I have not had the time and strength to do it even yet—except a few—I should appreciate if you would insert a paragraph expressing my deep appreciation in the next number of the 'Messenger.' May God bless all these dear friends. Their prayers will help me to go on, and to grow more worthy."

Sunday morning attendance in Trinity Church, Philadelphia, Pa., Rev. Purd E.



Deitz, pastor, averaged 296 during March. On Palm Sunday morning, there will be confirmation of catechetical class and sermon. During the evening service, there will be special music and great reunion of 10 catechetical classes. During Holy Week, Dr. Howard R. Weir will speak on Monday, Dr. Milton Harold Nichols on Tuesday, Dr. William Lloyd Imes on Wednesday, Dr. Paul S. Leinbach on Thursday and Dr. Arthur C. Baldwin on Good Friday.

President William F. Curtis, D.D., of Cedar Crest College, Allentown, Pa., will deliver his illustrated lecture on the Oberammergau Passion Play in Heidelberg Church, Philadelphia, Broad Street and Grange Ave., Dr. W. Sherman Kerschner, pastor, on Palm Sunday, at 7:45 P. M. Dr. Curtis was given permission by the parish priest of Oberammergau to take these pictures from which the beautifully colored slides were made, which he will use in connection with his address.

The Editor of the "Messenger" filled the pulpit of St. John's Church, Milton, Pa., Rev. Paul W. Yoh, pastor, on the morning of Apr. 7. He also addressed the large and active Men's Bible Classes taught by Dr. F. W. Clinger and the pastor. In the afternoon he addressed the Federation of Men's Bible Classes, held in the 1st Presbyterian Church, in which over 600 of the men of Milton and surrounding communities had gathered for a great rally. A chorus of over 100 voices rendered special music. Mr. Fred Hastings, Editor of the Milton "Evening Standard," presided.

In Grace Church, Northampton, Pa., Rev. Wilmer C. Mantz, pastor, the 2nd annual Week-Day School of Religion was brought to a close with an appropriate and interesting program on the evening of Apr. 4. Mrs. W. C. Mantz was the director and was supported by a faculty of 15 teachers, associates and craftsmen. The Abingdon Week-Day course of study was followed and the attendance has been 123, which was 20% higher than the previous year. Grace Church raised three-fourths of its quota for the Foreign Mission Debt Fund, mostly by means of the Gleaners.

In Solomon's Church, Macungie, Pa., Rev. Herman C. Synder, pastor, the schedule of services for April contains, among others of interest, two evening services, Apr. 7 and 14, when the pastor will speak on the subjects, "The Transfiguration," based on Raphael's painting of the Transfiguration and "The Approach to Jerusalem," based on Dore's painting "Christ Entering Jerusalem." Catechetical class will be confirmed at morning service, Apr. 14. There will be evening services, Monday, Tuesday, Wednesday and Thursday of Holy Week. On Good Friday, there will be a service at 1:30 P. M. Holy Communion will be observed at dawn and morning services on Easter and the Senior choir will render a cantata in the evening.

In David's congregation of St. David's Charge, Millersburg, Pa., Rev. Stanley C. Baker, pastor, special services commemorating the 10th anniversary of the present pastorate were held Mar. 31. The pastor spoke on the text, "And he thanked God and took courage." Deacon Ray Daniels presented the history of the congregation at the evening service, beginning with the first preaching services in 1774. In his address, Deacon Daniels noted, among other historical facts, that the first Church was erected during the pastorate of Rev. Samuel Dubendorf, 1779 to 1798; the first parsonage was erected during pastorate of Rev. James Reily, 1812 to 1818; cornerstone of present Church was laid Sept. 9, 1866. Since that time, there have, of course, been many improvements. During the present pastorate, there have been 95 infant baptisms, 6 adult baptisms, 98 confirmations, 76 funerals and 26 weddings.

The Frederick County Ministerium, Md., held its monthly meeting in the Y. M. C. A., Mar. 18, with Rev. Ralph E. Hartman,

president, presiding. Devotional period was conducted by Rev. George K. Ely, who spoke about the Prodigal Son. Address was delivered by Rev. Dr. McAndrews of Mt. St. Mary's Seminary, Emmitsburg, on the subject, "The Observance of Lent in the Roman Catholic Church." The meeting was followed by luncheon in the Francis Scott Key Hotel, when the 145 ministers and their wives were guests of Frederick's first citizen, Mr. Joseph D. Baker. The next meeting will be held Apr. 15 at the same place. Col. Roberts of the Salvation Army will have charge of the devotions and Rev. Dr. Paul S. Leinbach, editor of the "Messenger", will be the speaker. Dr. Leinbach will also preach in the Calvary M. E. Church at Union Lenten services beginning Apr. 8 and ending Apr. 12, at 7:30 P. M.

Anniversary week of Trinity Church, LaCrosse, Wis., Rev. Ezra Vornholt, pastor, will be observed with 69th annual meeting of Minnesota Classis; opening Apr. 28, with evening sermon by Rev. W. H. Schlunkman. "Good Will to Men," dramatic cantata, will be given by the choir on Apr. 29 at 8 P. M. Meeting of classis will open Apr. 30, with evening sermon by Rev. Mr. Schlunkman. The following morning, there will be preparation for Holy Communion with sermon by Rev. R. A. Most. In connection with business meeting, there will be an address in the afternoon by Rev. G. V. R. Shepard, on the subject, "The Minister and His Bible." Rev. Wm. Diehm will preach the evening sermon. Holy Communion will be observed Thursday morning with sermon by Rev. F. C. Klein. There will be conferences in the afternoon and evening sermon by Rev. J. Hoffman. On May 3, there will be morning devotion and Trinity family reunion in the evening. On the closing day, May 5, Rev. C. A. Schmid will preach morning and evening and Rev. Fr. Bemberg in the afternoon.

The Silver Anniversary Number of the "Meyersdale (Pa.) Republican", an issue which would be creditable to any metropolitan journal, contains an excellent article about Amity Church and its successful pastor, Dr. Blanchard A. Black, together with a portrait of Dr. Black, who has served Amity congregation since July 1, 1924. There are now 587 names on the Church roll. The average Church School attendance in 1934 was 326. Two sons of the congregation graduate at Lancaster Seminary in May, which will increase the number of those entering the ministry from Amity Church to 10. In the 84 years of its eventful life Amity Church has been well served by 10 pastors, who included a number of the real leaders of our denomination, viz., Drs. John M. Schick, Wm. Rupp, and Albert E. Truxal. Amity Church has twice entertained Pittsburgh Synod during Dr. Black's pastorate.

In Pen Argyl, Pa., a father and son banquet was given in Faith Church, Mar. 12, being the first anniversary of the organization of the Churchmen's League Chapter. The banquet, which was served in the social room of the Church by the Dorcas Auxiliary, was enjoyed by 80 men and boys. The toastmaster was Prof. Levan Smith of the Pen Argyl High School faculty, who served as the first president of the Churchmen's League Chapter. Brief addresses were made by Mr. Evan Jones, newly elected president of the Chapter; Prof. William E. Muth, Ph.D., supervising principal of Pen Argyl schools; Rev. Samuel Kistler, pastor of Mt. Bethel Lutheran parish, and the pastor of Faith Church, Rev. William H. Brong. The Churchmen's League and Dorcas Auxiliary attended Church services in a body, following the banquet, when the Auxiliary had 41 ladies in the procession, and the League outnumbered them by 6. The pastor preached a special sermon.

Mrs. Elizabeth Witmer Hiester, wife of Annville's widely known printer, Mr. Ambrose C. M. Hiester, and youngest sister of

the late Dr. Frank B. Witmer of Lebanon, Pa., was laid to rest in the Evergreen Cemetery at Annville on Monday, March 18. Services were held in the family home at 2 P. M., attended by a large circle of affectionate and sympathizing relatives and friends. The service was in charge of the pastor, Dr. K. Otis Spessard. Brief addresses were made by Drs. Wm. F. DeLong and J. Rauch Stein. Mrs. Hiester was a devoted wife and mother, faithful and active in the work of the Church and deeply interested in the educational, social and moral welfare of the community in which she spent the upwards-of-60 years of her useful and radiant life. She is survived by her husband, two daughters, Ruth, and Mary, now Mrs. Wm. S. Parkes; by twin grandsons, John and Allen; three brothers, Martin, Joseph and David; and two sisters, Emma, widow of the late George W. Stein, and Virgie.

Three services of unusual interest varied the Lenten season of St. Paul's Church, Sellersville, Pa., Rev. James R. Shepley, pastor. On Mar. 17, the congregation was visited by Mr. Levon Zenian of Aintab, Cilicia, who under the World Sunday School Assoc., is doing a great work in Christian Education among the American people. Mr. Zenian is a very able man and for the accomplishment of a very difficult, though important, work in Bible lands, seems to be the "perfect fit" for the task and the man. He, with his charming wife and son, are living at present in the Presbyterian Furlough Home in Princeton. On Mar. 24, Dr. Charles A. Haff of Northampton delivered an inspiring address on "The Doctor." Besides this, he and three other musicians, forming a string quartet, rendered a fine program of chamber music, on four very rare and old instruments. These instruments, owned by Dr. Haff, selected for their tonal quality and blend with one another, were acquired somewhat like the merchant of the parable sought the pearl of great price. Dr. Haff belongs in the highest galaxy of Reformed laymen. On Mar. 31, the annual Fellowship Congress of Tohickon Classis W. M. S. met. The choirs of the various Churches were massed to 120 voices and sang three great anthems under the baton of Prof. Charles Schabbing of Doylestown. An inspiring address was delivered by Rev. George A. Creitz of Easton, and the Congress was ably presided over by Mrs. Wm. F. Cogley of Coopersburg.

#### WYOMING CLASSIS

Wyoming Classis convened in its annual session in Christ Memorial Church, West Hazleton, Pa., on Sunday evening, Mar. 3, at 7:30 P. M. The annual sermon was preached by the retiring president, Rev. T. G. Jones, on the theme, "The Other Side of the Street." At the close of the service, Classis held its first business session and elected Rev. G. W. Kohler as its president. Elder William Koch and Rev. F. Nelsen Schlegel were elected to the office of vice-president and corresponding secretary, respectively.

On Monday morning Revs. P. M. Meisenheimer, Louis C. F. Miller and William L. Moenkhaus of the Atlantic District of the Evangelical Synod of North America, serving congregations in Scranton and Taylor, appeared on the floor of Classis and were welcomed as advisory members. Later on they gave brief addresses of greeting, which were highly appreciated by the members of Classis and served to promote a closer fellowship between the two parties in the merged denomination. Rev. C. B. Meyers of the Federated Dushore Overton Charge was also present and reported the loss of the Church at Dushore by fire and outlined the plans that are being carried out to replace the burned structure. Classis was greatly impressed with the courage and optimism of both pastor and elders in the face of their great loss and was glad to learn that the new building was to be on a scale that would not leave the



small congregation with a burdensome debt on its hands. The stated clerk was recently informed by some representatives from another congregation, not in the Classis, that they had a modern Church School building and a modern debt. It will be to the everlasting credit of the Dushore congregation that they will have a modern Church, adequate for their needs, but will not have a modern debt. Congregations who contemplate the erection of new Churches might well profit from the wisdom of these good brethren in the heart of the Alleghenies.

A committee was appointed to offer suggestions for the new Hymnal and Book of Worship, consisting of Revs. H. S. May, D.D., J. N. Garner and W. R. Clark. Inasmuch as the next annual meeting will mark the 50th anniversary of the organization of Classis, a committee was appointed to make arrangements fittingly to observe the occasion, consisting of Revs. E. F. Faust, J. N. Garner, T. G. Jones and Elders F. W. Diehl and Clyde Confer. Student John Heator was present and applied for examination and licensure after his graduation from the Eastern Theological Seminary in May. This duty will be attended to at an adjourned meeting to be held in Grace Church, Hazleton, Pa., on Thursday, May 9, at 2 P. M.

Classis accepted an invitation from Trinity Church, Strawberry Ridge, to hold the annual meeting there at a time to be decided upon by the Executive Committee of Classis, and also accepted an invitation from the First Church, Berwick, to hold the fall meeting there on Monday, Oct. 14, 1935, at 9 A. M. The service on Monday evening was addressed by Rev. W. F. Kosman, D.D., of Allentown, on the subject: "The Minister as an Interpreter." Rev. H. A. Shiffer also gave a very helpful meditation in connection with the devotional period on Tuesday morning. The meeting was characterized by a fine spirit of earnestness, of graciousness and of fellowship, and much credit is due Bro. Faust and his people for their painstaking efforts to make everybody happy and comfortable.

P. A. De Long, Stated Clerk.

#### SOUTHWEST OHIO CLASSIS

The Southwest Ohio Classis met Feb. 18 and 19, at Salem Church, Cincinnati, the Rev. E. A. Katterhenry, pastor. A very inspiring and helpful session was held. The opening devotions on Monday morning were led by the pastor loci, and the president of Classis, the Rev. Ben Herbst of Norwood, preached the opening sermon. He presented in a very vivid fashion the evangelistic challenge of the field in Southwest Ohio, voicing the common shame in the meagerness of the efforts being made. It was voted that this opening sermon be printed and sent to each congregation.

The devotional services on Monday afternoon and evening, and on Tuesday afternoon at the opening and closing of the session, were led by the Rev. Frank A. Shults of Dayton. He used pictures to center the mind on events and challenges in the life of the Christ. This technique was new to most of the members and proved quite interesting. The Communion service on Tuesday morning was led by Dr. L. W. Stolte of Dayton, and the Rev. W. E. Miller of Covington, Ky.; the latter preached the sermon. On Monday afternoon the Classis was pleased to hear the Rev. W. E. Montgomery of Mt. Auburn Presbyterian Church, Cincinnati, in an inspirational address in which he pointed out the thoughtless and ceaseless rush and confusion of our times, and emphasized the need for thought and meditation. The Rev. Dr. A. E. Klick of St. John's Evangelical Church, Louisville, Ky., presented the preliminary plans for the new Constitution of the united Church on Tuesday afternoon, to the great interest of all ministers and elders present.

But what seemed to be the high point of a meeting which was entirely stimulating

and helpful was the conference on evangelism, held on Monday morning. This had been arranged by the Rev. W. A. Alspach, chairman of the Classical Committee on Evangelism, but in his absence, due to illness, it was presented by the Rev. H. Grady Shoffner. Different aspects of the evangelistic work of the Church were first presented. The Rev. Walter B. Leis of Hamilton spoke on the Sunday School in evangelism. Dr. Stolte presented the catechetical class as an evangelistic agency. The Rev. Arthur Schnatz talked on the personal method. A forum discussion followed and members went away feeling that they wanted to plunge in and do something about the matter of evangelism.

In the business sessions the Rev. H. Grady Shoffner of Miamisburg was elected president for the coming year; the Rev. E. A. Katterhenry of Cincinnati, vice president; the Rev. George E. Gaiser of West Alexandria, corresponding secretary; and Elder F. M. Staver of Ellerton, treasurer. Our statistics show very little gain in membership. Our benevolence contributions and support for congregational purposes remains pretty nearly the same as in 1933. Sunday Schools have lost some membership over a period of several years, but show an increase in average attendance. The parochial reports seem to be a trifle more hopeful than a year ago. Classis was pleased to note a satisfactory solution, for the present, at least, of the difficult problem of supplying several small vacant congregations in the Dayton vicinity. The audit of the Pleasant Valley Building Committee's accounts was given and that most commendable work has been completed. The Classis finished its business and was able to adjourn Tuesday afternoon, making an evening session unnecessary.

—George E. Gaiser.

#### THEOLOGICAL SEMINARY LANCASTER, PA.

##### 1935 Graduates B.D.

Bela Paul Baeso  
Robert Franklin Brillhart  
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Alvin John Forry  
Franklin Frederick Glassmoyer  
John Kenneth Kohler  
Fenton Israel Laucks  
Lee Donald Loos  
Alfred Stephen Mertz  
James Wilson Moyer  
Edward Theodore Plitt  
Philip Eldred Saylor  
Royce Edgar Schaeffer  
Edward Louis Schlingman  
Michael Robert Schmidt

Paul Cyrus Shumaker  
Clark Swartz Smith  
Merle Floyd Sollinger  
George Raymond Winters  
John Raymond Kittinger

Certificate of Graduation  
John Charles Heater  
Frederick William Shafer

#### HE FORGOT HIS FEET (A Paratruable\*)

Many good Church members of a certain city attended a play. And there was one man present who was quite embarrassed by certain lines and certain acts of the players.

And the next morning he met a friend and spake about the play and said, "When they dumped that garbage I looked away and tried not to hear."

And the friend said, "That was good of you, but you had something which would have helped you out of your embarrassment." And the man said, "What is that?" And the friend said, "Your feet!" And the man said, "You are right, but I forgot about my feet. I'll not forget them next time."

And the friend said, "Yea, verily, thou canst embarrass the devil greatly by walking away from his performances. It is better to embarrass the devil than let him embarrass you."

—Now and Then

\*Note: This is a new word, coined by the writer, meaning a partly true story in parable form.—Ed.

#### A PASTOR'S LETTER TO ONE DISCOURAGED

My Friend:

How deeply your full and frank narrative disturbs me! Your stark realism is being faced by many others. I presume thousands are faced by similar disappointments and disillusionments that have confronted you in your last ten years. You state you have been honest, thrifty, studious to improve self, generous to the poor, law abiding, a regular attendant at Church services and ever willing to serve your pastor. Yet you are now bowed low and feel the weight of years beyond your age. Once you even considered suicide to escape men's cold indifference and selfish cruelty; but prayer helped to mastery over the impulse. God be praised for that victory!

I appreciate the frank statement of your position in such a concise manner. You are thinking through the causes of our depression, along with thousands of others. It is not an easy task to remedy the many defects which this depression has wrought; that is self-evident. In the stage of experimentation going on everywhere, we

## Play Fair With Your Easter Accessions

Let them know what sort of a Church they have joined,—not just the building,—but the world-wide Church.

See that the MESSENGER reaches their homes and hearts. They cannot afford to begin their Church-life without it; and your congregation cannot afford to have them do so.

Write the MESSENGER office for suggestions as to plans for interesting these new members in their Church Paper.

GEORGE W. Waidner, Circulation Manager

1505 Race Street

Philadelphia, Pa.



note one common problem: How shall we get national and international wealth distributed more equitably, now that applied sciences have added rapid changes to the methods and mechanics of production? Unemployment becomes a greater problem with each year. Failure to solve the distribution problem of wealth may well mean the decline of our civilization, as many social thinkers fear. Certainly the mere accidents of inherited wealth do not thereby warrant an indifference to the maladjustments of incomes, so grievous to be borne by respectable, law abiding citizens. Nor are the rights of Bigness prior to those of Quality and Ability, as you assert. Yet, I do hope that you see a quiet struggle going on between those who take an ethical attitude and those who take a bald economic one in this great issue of distribution. And Christians are not all on the ethical side either. Many place property rights above human rights. The actuating motives of all work out in the battle. The one danger to fear is that propagandists, using the public press and available agencies, may prevent a thorough airing of the problem in open debate. Greed and selfishness are not pleasant bed-fellows nor tolerant opponents.

For some time, I have been reading the major prophets and the teachings of Jesus, with this particular matter in mind. Are we not prone to cry with the Book of Job: "Why do the ungodly prosper?" Do we not shake our heads in approval of the exaltation of righteousness, justice, religious diplomacy, worship of God, and suffering forgiveness, so fervently pleaded for by the prophets? Yet those pleadings were little heeded; and Assyria, Babylon, Egypt, mighty in economic advantages, overwhelmed little Israel and Judah. And mighty forces crucified the Lord! Yet such civilizations met their fate; and the end is not yet. Have we, even now, learned the value of ethical and religious imperatives? I seriously doubt it. I hope you see what I am leading your mind to accept. Every human life is created out of the available assets given by the Creator and then disciplined by the vicissitudes in environment. Nothing real in suffering is foreign to the experience of love for mankind. How can a man say that he loves God, if he loves not his brother? I cannot be persuaded that the creative urge to renew life does not also furnish life with the ethical courage and faith to sustain it. The message of history warrants such a claim. The joy of living comes out of its creativities, not its acquisitions. The fault of our modern economic order is that too many predatory minds and hands are standing idly by, waiting for somebody to give the human race another thing to fight over possessively. The redemptive process within humanity is one of sharing and co-operation. God is not saving a man; He is redeeming men through brotherly co-operation. He gave His only Beloved, that through His creative living, men might be saved to a more abundant life on earth, as well as in heaven. My friend, we must have faith in the Gospel of God to men!

The Gospel of God! It is scorned, mocked, disregarded and abandoned by hundreds of thousands, who give it only credit, at best, in one life, that of Jesus. Yet, whatever the reaction of men to the Gospel that life preached, it is equally inspiring that Jesus will not be forgotten as an enviable, wholesome, mystifying personality in all annals of history. He simply cannot be matched in conduct by men under equally adverse environment. He let loose a quality of thinking and living that men, in each generation, have felt a nearness of divine power, love and courage to match their vicissitudes. No one has found God in philosopher's study, in chemical laboratory, or in some astronomical retreat. The best revealing of God, in which men may put their trust, is still Jesus. And He had not where to lay His head! Born in a manger, He died on a cross! A friend of

publicans and sinners too! Like God, His Father, Jesus is what He is, the only honorable life that is not discredited by some fault of living. This is dogmatically spoken; but ethically approved. Men, high and low, salute Him. Before Him men bow the knee.

Faith helped you in one desperate hour to gain mastery over self destiny. Take courage, and continue in the practice of your faith. All that is promised is what Jesus found and gives: victory over self and trustful love of God and men. If the lovely life of Jesus had to go down to death to awaken hope and trust in the abiding gospel of God, what does it matter that you and I are shorn of much of our accumulated securities on earth? Better to perish, if necessary, with a quality of life established within than to die with our best resources without. Only one fact seems sure to man: All that shall abide in the course of human events is the Intelligence that abides before and after man is finished in living. If there is to be any Love found in that Intelligence by man, he will experience it and cherish it to the very end. Jesus is the only life, thus far, who has refused completely to bargain with human power and authority. Legislation is not enough to make men secure without God and His Gospel.

Most sincerely yours,

Henry L. Krause.

Northside, Pittsburgh, Pa.



Miss Rosa E. Ziegler, Editor,  
440 N. 7th St., Lebanon, Pa.

#### Expectations:

Great expectations become a certainty when you:

See—The Literature display of unusual merit!

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Converse—With friends from all parts of the Church!

Worship—In one spirit with representatives of every phase of Church work at The 17th Triennial Convention of the W. M. S. G. S. at the First Evangelical and Reformed Church, Greensburg, Pa., May 21-25.

A Tea Party was given in Sendai, Japan, in honor of Mrs. Hoy and Gertrude, during their recent stop-over in Sendai, by the teachers of Miyagi College. Mrs. Hoy, as Miss Mary Ault, was one of the founders of Miyagi College and then later as the wife of Dr. Hoy, did much for North Japan College and Seminary and the Church work in Japan. In 1900 the Hays went to China to start our missionary work there. During the party Mrs. Hoy and Gertrude recalled to the group assembled some of their early experiences in Sendai and also told about their work in China. Before the Tea Party, a program had been held in the school in honor of Mrs. Hoy. Dr. Kate Hansen spoke, as well as several other teachers. The students and teachers presented Mrs. Hoy with a gift and some of the girls played and sang. Miss Hoy spoke in behalf of her mother. One of the Japanese teachers who spoke said, "It is a great pleasure for me to speak a few words of welcome to you, Mrs. Hoy and Miss Hoy. Coming back after many years, you must be pleased to see your old home, Miyagi College, still firmly standing and going on steadily. Though some of us do not remember you personally, yet we feel toward you as if we had long known you, because you are remembered through the Institution of Miyagi College. Every year on our Founder's Day, we are told something

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One pastor is using this method: We have sent to him, on approval, one each of several different bindings of the Hymnal. He will endeavor to have

Each one of the Easter Accessions examine and purchase a Hymnal for his or her own use; (perhaps have their name in gold on cover) or the parents purchase for the younger ones.

For every Hymnal purchased in this way there will be a Hymnal released for the use of a visitor.

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about you, so we welcome you this afternoon as one of our Founders, with much love and gratitude, and we hope you will make yourself quite at home among us and enjoy it while you stay here in Sendai."

The 10th Annual Convention of the W. M. S. of Juniata Classis, will be held in Grace Church, Altoona, Pa., on Thursday, April 11. Sessions will begin at 10 o'clock and at 2 o'clock. The speakers will be Mrs. George W. Kessler of Tyrone, Pa., and Mrs. Charles Krivulka, of Johnstown, Pa.

The 34th Annual Spring Meeting of the W. Susquehanna Classical W. M. S. will be held at Hubersburg, Pa., Wednesday, May 1. The Executive Board will meet at 9.30 A. M. Regular session open at 10 A. M. Miss Minerva Weil will be the speaker.

The First Mission Band Rally of Baltimore-Washington Classis was held Sunday afternoon, Mar. 24, in Faith Church, Baltimore, Md., with 115 children and 56 adults attending. Within a beautiful Japanese setting a Japanese program was rendered by the children of the Mission Bands. The Banner won by the Mission Band children of Potomac Synod was on display. Refreshments were served by the hostess Church and everyone sincerely enjoyed this First Rally. The offering of \$12 was sent for Kindergarten work in Japan.

Friday, Mar. 8, was a Banner Day for the missionary women of Tremont, Pa., for this was the first time that all the Churches co-operated in an Interdenominational World Day of Prayer service. A beautiful service of worship was used and various ladies representing the different Churches took active part in the program. Mrs. J. K. Wetzel of the Reformed Church served as the leader at the service. After the service, a social hour was enjoyed in the Sunday School rooms and refreshments were served.

The World Day of Prayer Service in Shillington, Pa., was a joint service planned by the Woman's Missionary organiza-



tions of the three Churches of the borough. The motion picture reel, "Gypsies of the Crop," was used and proved very effective.

A Graduation service was held on Mar. 22 in Salem Church, Doylestown, Pa., when 14 of the Guild girls were graduated into the Young Woman's Missionary Society. The service was in charge of Miss Carrie M. Kerschner of Philadelphia. Mrs. Charles Freeman, the councilor, presented the girls and Mrs. Esther Atkinson, president of the Y. W. M. S., received them. A large number of the Senior W. M. S. members were also in attendance, showing the fine spirit of co-operation existing among the missionary women of this Church. Refreshments were served by the Y. W. M. S.

#### A NEW HYMNAL AND A NEW LITURGY?

To have a new Hymnal or not to have one—that is the question. Likewise, are we asking whether a new liturgy is to be prepared and adopted.

A glance at the front cover of our Hymnal suggests that something should be done. Its title is, "The Hymnal of the Reformed Church." It is the hymnal of the Reformed Church in America and the former Reformed Church in the United States. The latter is now non-existent except as a part of the Evangelical and Reformed Church. Using the same hymns did not bring together the aforementioned Reformed denominations, but doing so ought to make for unity and union. If our 700,000 Church members are to be knit together, they ought to sing the same hymns in their worship services. Besides, some of our hymns are difficult to sing; others lack life. The hymnal of the former Evangelical Synod can also be improved. These three facts justify a new Hymnal.

As to a new liturgy, there is no same-ness in practice in our branch of the new denomination. Some congregations use the old liturgy; others the Book of Worship; still others none at all. Nor is it either possible or even desirable to have one straight-jacketed Order of Service. Since the new denomination covers an area from

the Atlantic to the Pacific and from North-western Canada to the Gulf of Mexico, embraces people of various races, customs and cultures, and includes congregations differing in tradition, genius and social standing — provision should be made for choice and adaptation. There ought to be more than one Order of Service for both morning and evening worship. Furthermore, our present liturgies are barren of Orders of Service for special days and special occasions. The Evangelical Synod has a variety of these. They are needed. Again, there ought to be enough similarity in the Orders of Worship used in the various congregations to make it possible for a stranger visiting any congregation to recognize it as of our denomination, for members of one congregation to feel at home in worshipping with another, and for a minister to officiate with comfort and naturalness in any congregation. Identical Orders of Worship as well as the same hymns will make for spiritual union and strength.

—Dr. A. G. Peters in  
"The Reformed Evangel."

## HOME AND YOUNG FOLKS

#### MUSHROOMS VS. TREES

An orator once made a very fine speech,  
That surely to all men a lesson should teach;

He spoke of the height and the depth of a man,  
His length and his breadth, as an orator can.

His words were earnest and deep and sincere,  
His fine illustrations all true and clear;  
A man as high as his ideals he found,  
Whose convictions go deep, like tree-roots in ground.

His sympathies long and broad enough  
To embrace all peoples, the tender, the rough;

To freely admit other nations can be  
Just as right (as wrong), good (as bad) as we.

But the speaker one comparison made,  
Though true (only calling a spade a spade!)

That wasn't quite fair, it seemed to me—  
Contrasting a mushroom with a tree.

He said no poem had ever been penned,  
On the lowly mushroom, to its virtues commend;

Its fungous growth, springing up overnight,  
He spoke of as trivial, its value as slight.

With logic convincing, conclusions most sound,  
He proved right his point, clear down to the ground,  
But another aspect he failed e'en to touch,  
When he hinted that mushrooms don't amount to much.

But I think the same Power that grows the tree,  
Makes the lowly mushroom also, you see;  
So I'll be one writer to praise it in verse,  
Though some may its humble virtues asperse.

For when your mouth waters for mushroom sauce,  
Leaves and branches won't do, neither grass nor moss;  
When you crave fried mushroom, so tender and fine,  
An acorn will do, nor a cone from a pine.

Yes, Kilmer spoke naught but the truth, you see,  
When he said, "Only God can make a tree!"

But you'll have to admit that its also true,  
That the same God's the One Who makes mushrooms, too.

—Walter Esmer.

#### Monday—The Future Life John 14:1-6

The essential truth of this passage is that the spiritual basis of society is God. There is a convincing confidence about this calm word from Jesus, which the world today will do well to pause before and ponder. It implies that beyond this vale of tears there is a life that is truly eternal, not in terms of time, but in terms of value. It is "future" because, by virtue of its deathless quality, it will abide even when heaven and earth shall have passed away.

**Prayer:** Our Father who dwellest in a house of many mansions, we remember that Jesus has gone from the world to prepare a place for us. Help us to live lives that are altogether righteous and worthy so that, at the Judgment Day, we may lay hold of so perfect a heritage. **Amen.**

#### Tuesday—The Master of Life Luke 24:1-12

The resurrection is at the very heart of Christianity. And, as to the apostles, so to us, the story of the witnesses seems too good to be true. "And their words seemed to them as idle tales, and they believed them not." The Gospel, in other words, cannot be imparted by the teaching, preaching or exemplary living of others, important as these things are. It can be grasped only when, from the sepulchral

#### BEARING THE CROSS

Help us to bear Thy Cross  
When we are tried,  
Thou dark sins oppress us  
On every side.

Show us Gethsamane  
When we complain,  
Let us not part from Thee  
For fear or pain.

Be thou our light, dear Lord,  
Teach us Thy way.  
Help us Thy Cross to bear,  
Joyful each day.

—Ruth Wenner Plitt.

### The Family Altar

By the Rev. Herman J. Naftzinger

HELPS FOR THE WEEK OF APR. 15-21

**Memory Verse:** I am the resurrection and the life; he that believeth on me, though he die, yet shall he live. John 11:25.

**Memory Hymn:** "Christ the Lord Is Risen Today" (176).

**Theme:** The Future Life.

#### FINDING CHRIST

We made our plans, dear Lord,  
Sought ways with doubt;  
But in our joyful moods  
We left Thee out.

One day misfortune came;  
Burdened with care,  
Saw I Gethsamane—  
Christ kneeling there.

Now pray I at His feet,  
"Lord, plan my way,  
Teach me to seek my God  
From day to day."

—Ruth Wenner Plitt.



depths of "the encircling gloom," it dawns upon men triumphant in faith.

**Prayer:** O Thou who of death couldst not be holden, shed the light of Thy radiant countenance upon our sin sick souls until, the scales fallen from our eyes, we shall see Thee in Thy true likeness as the triumphant and eternal Master of Life. Amen.

**Wednesday—The Judge of Life**  
Matthew 25:31-46

The Son of man, who is the Master of Life, shall also be the Judge of Life. This is as we would expect it to be. Certainly He who has made it possible for all of us to share in the future life must exercise the authority to say who has and who has not entered into that life. When that fateful day has arrived each one of us will have to stand or fall upon his or her own record. But we need have no fear concerning it. The actual separating of the sheep from the goats is done by ourselves here and now. We simply join the flock which has the most attraction for us. "When the Son of man shall come in His glory" the decision will have been made. All that He will do is say: "Inasmuch . . . !"

**Prayer:** O Son of man, Thou most worthy Judge, suffer us not, under any conditions, to turn away from ministering unto Thee by helping our fellow men. If we cannot give food, raiment and shelter to the needy, we would always encourage the downcast by the comfort of our sympathy manifested in Thy name. Amen.

**Thursday—The Assurance of Life**  
I Corinthians 15:12-23

"For us in Adam all die, even so in Christ shall all be made alive." Man is sinful and, therefore, subject to death. Christ, the Son of man, has conquered sin and death, and, therefore, having become "the first-fruits of them that slept," enjoys life forever with God. The assurance of life for us depends upon whether we place our hope in man who is for this life only or in Christ who is for all eternity. "If in this life only we have hope in Christ, we are of all men most miserable."

**Prayer:** We do not pray, O Thou ever-living God, for a ceaseless round of years to perpetuate our selfish wants and to lengthen our childish fears. We want to live each day so that our lives, because of their noble character and pure quality, cannot die eternally. Give us the assurance of such living, in Jesus' name. Amen.

**Friday—The Victory of Life**  
I Corinthians 15:50-58

If there is anything suggestive of victory in the tragic experiences of Good Friday, it seems to be victory for the powers of darkness. But things are not always what they seem. Although Christ was crucified on Calvary, on that "Old Rugged Cross" hung the helpless body of a victorious Saviour! Knowing full well that "Flesh and blood cannot inherit the Kingdom of God," the Nazarene was willing to die in order that love might be vindicated and that faith could find its flower in the joy of Easter Day.

**Prayer:** We bow our heads in shame, O God of those who rise from the dead, as we ponder the many ways in which we have helped to crucify Thy beloved Son. Smitten by guilty consciences though we are, enable us to look beyond the blood-stained darkness of this day to the perfumed dawn of that glad Easter morning, when we can say with blessed assurance: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Amen.

**Saturday—The Hope of Life**  
I Thessalonians 4:13-18

"In hope that sends a shining ray  
Far down the future's broadening way."

In none other than a Christian hymn may such cheering words be found. That kind of hope is practically unknown outside of



**HAPPY EASTER!**  
And Don't We Look Cute?

Christendom. Most of the other religions end in a despairing pessimism. Where hope still lingers in a non-Christian society, as perhaps in Russia, it is anything but a comfort. Rather it is a degenerated kind of longing for a changed society, which had better be called by its true name—fear. But even death cannot rob the sincere Christian of hope. "Now abideth faith, hope and love . . ."

**Prayer:** Heavenly Father, Comforter and Hope of the hopeless, we thank Thee for the blessed gift of "Whispering Hope." We know with what great encouragement this Messenger of God has come into our lives upon many a disheartening occasion. Teach us how we may live on Thy promises and how we may comfort one another in hope. Amen.

**Sunday—The Shepherd of Life**  
Psalm 23:1-6

It is well to compare the 23rd Psalm with the long Psalm that immediately precedes it. Psalm 22 is a graphic picture of death by crucifixion. It is the one which opens with the words quoted by our Lord as He "Groaned upon the tree," and may well be called the Good Friday Psalm. But if that is so then the 23rd Psalm is most assuredly the Easter Psalm. Certainly it is no stretch of the imagination to think that if on Good Friday the suffering Saviour, giving way to the agony of the cross, cried "My God! My God! why hast Thou forsaken me!" then the risen Lord, as He emerged triumphantly from the tomb on Easter Day, would blissfully utter the familiar words of the 23rd Psalm: "The Lord is my Shepherd, I shall not want." When will we also make Him our Shepherd?

**Prayer:**

"Saviour, like a shepherd lead us,  
Much we need Thy tender care;  
In Thy pleasant pastures feed us,  
For our use Thy folds prepare:  
Blessed Jesus, blessed Jesus,  
Thou hast bought us, Thine we are."  
Amen.

**FOOD FACTS**

**Did You Know That:**

- Hogs yield about 1 pound of lard to each 7 pounds of live weight.
- Enamel or lacquer lined cans preserve the flavor and natural color of fruits.
- "Chemah" in the Scriptures, means "thick milk" and may stand for butter, cheese or a mixture of both.
- Weevils consuming grain in storage are detected by a device amplifying the sound 10 thousand billion times.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

**Home Education**

"The Child's First School is the Family"  
—Froebel

**THINK TWICE BEFORE YOU PUNISH**  
Lois Snelling

Fanny Burdick gave one gasp of horror when she viewed her three offspring, then she laughed till the tears streamed down her cheeks. Her beautifully-gowned afternoon guests joined in the merriment, and at last even the three strange-looking offspring forgot their embarrassment and laughed also.

"How are you going to punish them, Fanny?" her sister asked when the trio had disappeared upstairs.

"Punish them! I'm not going to punish them. Bless their hearts, I'm almost tempted to buy them each an ice-cream cone for being so ingenious and self-reliant."

"But, Fanny, you worked so hard on that washing. You can't have them doing stunts like that. Of course, it was pure carelessness that caused the accident. They should be taught to be careful. And then to come parading in here before your guests looking like that!"

"I called them in, didn't I? And my guests are enjoying the parade, aren't they? The trouble is, I should have seen what was wrong before I made them come in."

Just before time for her party guests to arrive, Mrs. Burdick had dressed her three small children in spotless garments and sent them outside to play. It was really nobody's fault, at all, that the little wagon they were playing with turned over and tumbled them all into the half-drained lily pond, soaking them with mud and water.

"What in the world shall we do?" Tommie wondered. "If we keep these wet clothes on we'll be so cold. And besides we look awful!"

"And we can't possibly go into the house and get changed," said Joe, "because Mother's company will see us."

It was Sally, the oldest, who solved the problem.

"We'll just get ourselves some clothes from the line!" she declared.

So every soggy fellow picked himself out a costume and got into it. Wrinkled, drawn, and stiff with starch, the new garments created a queer looking set of children. However, everything would have been all right if Fanny Burdick had not been so proud of her children that she insisted on their coming in, towards the end of the party, to speak to her guests.

"We can't come, Mother," poor Sally had told her from the safety of the kitchen.

"Why can't you, Daughter?" she called back from the parlor.

"Because we just can't."

"But that isn't any reason, Sally. Don't be foolish. Come on in and see these ladies."

So Sally and her brothers, taught to do as Mother asked them, came in. Flushed with embarrassment, the little girl explained the situation.

"Just what," Mrs. Burdick asked of her sister, "would I be punishing them for, anyhow? For not playing about in wet clothes? For not wanting to embarrass me before company? For obeying when I insisted that they come in? For—"

"You're right! You're right!" her sister laughed. "And they were right, too, and shouldn't be punished."

"Even in cases where kindergarten and first grades are maintained all day as in consolidated rural school systems the kindergarten program is a blessing. The complexity of modern life contingent upon social adaptation serves to render the kindergarten movement the more significant."



—Harold C. Mason, President, Huntington College, Indiana.

The little children of your community should be enjoying the privileges of kindergarten education under a well-trained teacher. If they are not receiving them, write for information, advice and literature to the National Kindergarten Association, 8 West Fortieth Street, New York City.

### DON'T DO IT AGAIN!

By Grenville Kleiser

Many men make mistakes, but wise men profit by them. When you do make a mistake, earnestly resolve to take every means in your power not to repeat it. Multiplied mistakes undo many men.

When you learn a lasting lesson from a mistake you have made,—a miscalculation, an error of judgment, a bad investment, or the like,—then you may turn a temporary loss into a permanent gain.

Waste no time over vain regrets, losses, or disappointments. Profit by them in every possible way, but do not let them conquer you. The remedy for worry, depression and fear is to have new interests and responsibilities. Today offers you ample pursuits and pleasures to engage your best powers.

Take all reasonable measures to avoid repetition of past mistakes, but proceed hopefully with your new plans. Be a sensible optimist, realize your available personal resources, carry yourself confidently, work industriously, and be assured that all will be well with you. Right thinking and planning will yield a harvest of right results.

Every trial, temptation, mistake and seeming failure can be made to serve a useful purpose. Your best teachers may be those very disappointments that stimulate and guide you to better self-management. There is no such thing as failure if you make it a lesson in wisdom.

When an error you make,  
Frankly note your mistake,  
Don't do it again.  
If a scheme turns to dross,  
Debit profit and loss,  
Don't do it again.

If your temper you lose,  
And someone abuse,  
Don't do it again.  
When you take the wrong way,  
To yourself firmly say:  
"Don't do it again!"

If you don't face your fault,  
And fail to cry halt,  
You may do it again.  
Nine chances in ten,  
You'll do it again,—

BUT DON'T DO IT AGAIN!

## Children's Corner

By Alliene De Chant Seltzer

The other day I read a dreadful story and saw a still more dreadful picture. It was all about some little boys who played Cowboys and Indians. And what do you suppose they did? The Cowboys tied one of the little Indians to a tree, piled straw at his feet, and set fire to it . . . and almost before they realized what was happening, the little Indian burned . . . to . . . death. Nor can I write any more about it. . . But I am thankful that our new history books show that not every Indian was thirsty for blood and scalps; and that our latest Movies are clean, and fairer to cowboys and to folks of other races than they've ever been before. And how glad I am that we can share our MUCH with the ten time "Ten little, nine little, eight little Indians" in our Winne-

bago Indian School, Neillsville, Wisconsin; and that our city and Church school libraries and the reading courses of our Mission Bands and Guilds contain more and more books about Indians and children of other races, for the more we know about the heart and mind of others, the more we love them. Then, not even in play, will we dream of tying a friend to a tree and burn him to . . . to death! So here's "Fair Play" greetings to all my peace-loving boys and girls, who know and believe that "Red and yellow, black and white—all are precious in His sight"—for "Jesus loves the little children of the world."

### WHICH WAY?

"Some ships sail east and some sail west—

By the selfsame winds that blow;

'Tis the set of the sails, and not the gales,

That determines which way they go.

Like the winds of the East and the forces

of fate,

As we travel along through life;

'Tis the set of the soul that determines

the goal,

And not the calm or the strife."

—Selected.

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### TELLING THE EASTER MESSAGE

Text, Matthew 28:5, 6, "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen even as He said. Come, see the place where the Lord lay."

Did you ever stop to think who was the first to deliver the message of Jesus' birth, and who first told the message of Jesus' resurrection? We are not left in doubt about these things. Both of these announcements were first made by heavenly messengers. It may have been the same messenger who brought both of the messages.

We are indebted to St. Luke for the story of the announcement of Jesus' birth. In the second chapter of his gospel he tells us: "And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord."

It required an angel from heaven to bear the message of Jesus' birth to earth, and the shepherds were the first to receive it. And after they had gone to Bethlehem and had seen the child Jesus, they made known concerning the saying which was spoken to them about this child. They became messengers to spread the good tidings of the Savior's birth. And all that heard it wondered at the things which were spoken unto them by the Shepherds.

To the gospel by St. Matthew we are indebted for telling us how the first Easter message was brought to men. In the last

chapter of his gospel, St. Matthew says: "Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchmen did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word."

Although written by two different authors, the one telling us near the beginning of his gospel about Jesus' birth, and the other in the last chapter of his gospel telling us about His death, there is a striking resemblance in some of the expressions used. St. Luke says, the shepherds "were sore afraid"; and St. Matthew says, "for fear of him" the watchers did quake. The angel said to the shepherds, "Be not afraid"; and to the women he said, "Fear not ye." St. Luke uses the expression, "For behold"; and St. Matthew says, "And behold." The shepherds "came with haste," and the women "departed quickly." The shepherds "made known concerning the saying which was spoken to them about this child," and the women "ran to bring his disciples word."

The Christmas message and the Easter message were first told by angels. How else could the knowledge of the birth of Jesus and of His resurrection have been brought to men except by these messengers from heaven? But after they were revealed in this way they were told and spread by those who heard them. What is our duty with regard to these messages? It is to "go quickly and tell."

In one of his books on "Quiet Talks," Dr. S. D. Gordon pictures Gabriel as asking Christ, when He reached heaven, what recognition the world has given of His divine suffering for its sake. Christ replied that only a few in Palestine knew of it. Gabriel feels that more ought to know—that the whole world ought to know—and he asks, "What is your plan, Master, for telling them of it?" Jesus is supposed to reply, "I have asked Peter, and James, and John, and Andrew, and a few others, to make it the business of their lives to tell others, and those others to tell others, until the last man in the farthest circle has heard the story and has felt the power of it." "But suppose they do not tell others—what then?" Gabriel asks. And Jesus answers, quietly, "Gabriel, I haven't made any other plans. I'm counting on them."

Christ is counting on us to tell others the good news of His birth, and life, and death, and resurrection, and we ought to go quickly and tell it to others. If we are really impressed with the angel's message, and believe the resurrection story, and have been blessed by it, and are in earnest about it, we will make Katherine Hankey's hymn our song:

"I love to tell the story  
Of unseen things above,  
Of Jesus and His glory,  
Of Jesus and His love.  
I love to tell the story,  
Because I know 'tis true;  
It satisfies my longings  
As nothing else can do."

Even a child can tell the Easter message. Mrs. F. J. Cressey, for years the primary teacher of the First Baptist Church of Los Angeles, a woman of rare ability and consecration, told this story.

### THE PASTOR THINKS

From the Repealist point of view the number of empty whiskey bottles now being found in public places is proof positive that prosperity is here.

—Now and Then.



She had in her class a little lad whose unconverted mother had such a horror of death that she would not go into a Church for fear of hearing the subject mentioned. After hearing the Easter lesson as taught by Mrs. Cressey, the child ran home and bursting into the room he cried, "Mother, you need not be afraid to die, 'cause Jesus went through the grave and left a light behind Him." The words gripped the mother and stayed with her. Shortly after this a neighbor invited her to attend some revival meetings, and she accepted the invitation, a thing she would not have done but for the message which had prepared her mind and heart. One evening her little boy prayed, "Please, God, make my mamma a Christian, and do it right off quick." That night the mother went to the meeting and gave her heart to Christ.

This boy had the right spirit. He came with haste to tell his Easter message, as did the women on that first Easter morning after the angel had revealed it to them. Nineteen centuries have passed since then, and yet there are millions of persons in the world who have never heard the story of the resurrection.

The world is waiting for this blessed story and there does not seem to be enough haste to tell it. A Christian woman of Foochow, China, when in England, visited a cathedral. Noticing the date upon the oldest part of the building, she exclaimed, "What? Do you mean to say you were

Christians all those years and you never told us?"

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me; I am old, I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest northwest territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you." The world needs the Easter message. We must tell it to them. The King's business requireth haste.

Matron—"Aren't you the same man that I gave some biscuits to last week?"

Tramp—"No. Mum, and the doctor says I will never be the same man again."

# Ancients Revered Eggs As Symbol Of Source Of Life

## Contribution of Eggs to Modern Cookery and Importance to Health Cited

By FRED W. JACKSON  
Director, Division of Consumer Information  
Department of Agriculture, Trenton, N. J.

To the American housewife the word "egg" refers almost exclusively to the eggs of the hen. However, eggs of many other fowl are used in foreign lands. Plover eggs are prized in England while on the Continent goose eggs are favorites of the Germans. Duck eggs, guinea eggs and even ostrich eggs have their devotees.

In contrast to American preferences for eggs of positive freshness, natives of other countries prefer a period of aging varying from a few weeks to many months. Such aging processes are in a sense comparable to the curing of cheeses and to many Orientals fresh eggs are considered to be insipid in flavor and tasteless. It is also of interest to observe that investigations by nutrition authorities have proven that these unusual methods of preservation and curing retain the nutritive value and vitamin content. In fact, according to Dr. E. V. McCollum of Johns Hopkins University, "It is partly due to this extensive use of eggs by the Chinese people which makes their diet adequate."

### Eggs in History

From the days of the Romans when a full course dinner was described as "from eggs to apples" to the present compliment of modern slang, "He's a good egg," this valuable food item has always been important to mankind. Associated with religious festivals, common in legends and serving as the symbol of the origin of life, the egg has gained such an important place in the kitchen that a great French chef once remarked, "The egg is the cement that holds the castles

of cookery together."

Besides this interesting historical background, the American housewife actually measures the value of eggs in terms of their usefulness in cookery and in their nutritive content. Upon the well known fact that heat coagulates or "sets" egg protein depends the ability of eggs to perform at least the eight distinct cookery functions of leavening, interfering, emulsifying, thickening, coating, binding, clarifying and garnishing. Perhaps no other food product is expected to perform with such versatility.

### Points on Buying Eggs

Each egg is a sealed package of food and so a sort of x-ray method has been developed for examining the contents to determine its quality. This is called candling and is the method used by the Department of Agriculture inspectors who are enforcing the New Jersey fresh egg law. Fresh eggs are highly perishable and quality soon deteriorates if they are not kept at low temperatures. Like milk, cream or butter, fresh eggs must be guarded at all times between the nest and the kitchen. Consumers are urged to buy only eggs which are labelled or designated verbally as "fresh," in order to gain full protection from the law. Buy them from dealers or stores which are supplied with fresh eggs from responsible sources at least twice a week, as for instance from the egg auctions. Keep the household supply replenished at least twice a week and continue in the home to care for eggs as perishables. In this way fresh eggs can be kept fresh until used.

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## Puzzle Box

### ANSWER TO—DOUBLE-TIED WORD CUBE. No. 57

L I S L E  
I S L E S  
S L E D S  
L E D G E  
E S S E N

### WORD SANDWICHES. No. 27

(Insert words of 4 letters)

1. S—R; Insert a narrative and get less fresh.
2. T—R; Insert a speed contest and get an inquiry sent after something lost.
3. M—N; Insert a military helper and get a young woman.
4. G—S; Insert to use extravagant language and get gives or yield to.
5. D—R; Insert to wander around and get a driver of cattle.
6. S—S; Insert to endure for a long time and get makes a solemn oath.
7. S—S; Insert to peel and get extra tires.
8. S—E; Insert to stumble and get a long narrow division of color.

—A. M. S.



## SCHUYLKILL CLASSIS

The 51st Annual Spring Session of Schuylkill Classis convened Tuesday, Mar. 5, 9 A. M., in St. Peter's Church, Pine Grove, Rev. Herbert C. Correll, pastor. The Preparatory Service and the Holy Communion were conducted by Revs. John H. Sando, H. Z. B. Ziegler and John K. Wetzel. The sermon was preached by the outgoing president, Rev. Jno. K. Wetzel, Tremont, from the text: "Art thou the Christ, or look we for another?"

His sermon showed the influence of the philosophy of history, the philosophy of economics, the philosophy of religion, the philosophy of human nature upon the Christian Church. His sermon gave a diagnosis of inherent weaknesses in the Christian Church due to the Church often functioning only as organizations, or only as carrying out programs. Furthermore, that its task is to save not a few, but many souls. His conclusion, answering the way out, is the fruitful use of the Gospel of Jesus. Two things necessary to be done, he contended, are love to God and love to neighbor.

Newly elected officers: President, Rev. Clinton M. Baver; Vice-president, Elder John F. Krater, Orwigsburg; Stated Clerk, Rev. O. R. Frantz; Corresponding Secretary, Rev. John H. Sando; Treasurer, Rev. J. Arthur Schaeffer.

The Committee on Stewardship and Missions reported that ten per cent more than the year before were paid on denominational apportionments. Seven congregations paid their 1934 apportionment in full. One paid more than full payment. Many congregations participated in other denominational benevolences. However, as a whole less than half of the greatly reduced apportionments were paid. The kingdom Roll Call used by most of the congregation in Classis was a great success. The same plan is recommended for every congregation this coming November.

Classis licensed Student Royce W. Schaeffer, son of Rev. J. Arthur Schaeffer, to enter upon the Christian Ministry after his graduation in May from the Theological Seminary, Lancaster, Pa. Classis received Mr. Richard Rubright, a member at St. Mark's Church, Cressona, as a student for the ministry.

The Committee on Christian Education reported an increased number of leadership training schools, also four week-day schools of Religious Education and an enlarged enrollment of young people in our camps and summer conferences. Furthermore, it recommended a continued and larger use of Vacation Schools for Christian Education.

The Committee on Temperance made note of the deplorable conditions under which intoxicating liquors are being dispensed to the public; "that kitchens, parlors, cellars, garages, restrooms, backyards, sideyards, blind alleys, etc., are turned into drinking places and that few Christians have anything to say about it." Consequently, the Committee recommended agitation through these resolutions: "1. That we stand for the principles of prohibition as the only Christian policy respecting the liquor traffic. 2. That the liquor traffic is a social evil that cannot justify itself to the Christian conscience either under regulation for revenue or as a health-giving beverage. 3. That we regard this sinful business as being economically unsound, socially unwise and morally wrong, which no need, however pressing, can justify a Christian people to complacently tolerate. 4. That we call upon our membership, both clerical and lay, to use every legal means in their power to again abolish this nerve-wracking, home-destroying and death-breeding agency of Satan from our fair land. 5. That we call upon every minister and elder in our Classis to regard the liquor traffic, as it is being carried on in our nation, as sin, to be spoken against boldly and fearlessly."

The Committee on Social Service presented the following social creed, which was adopted: "We believe that every man is a personality in a world of personalities consummated in the person of our Christian God; we believe that personality as realized in God is the greatest realization in the universe; we believe that both heredity and environment have a large part to play in the character formation of human personalities; we believe in the possibility and actuality of maladjustment within personality as well as between the individual and society; we believe in the existence of a norm or standard of conduct based upon universal qualitative values."

Since the modern state has been unable to liberate the dynamics of personality into abundant social and individual living, while the purpose of the Christian Church is to lead all individuals into a more abundant life, it becomes the responsibility of the Church not only to encourage, but also to instigate readjustments in the social framework which shall afford a larger opportunity for the enrichment and welfare of society. We believe that neither the capitalistic nor the socialistic approaches hold the key to the solution of our present world-wide industrial problems. Each has its selfish elements, and insofar as this is true the basic Christian motive of service is obscured and at times entirely crushed. Each contains elements both natural and essential in human relationships, namely, the desire to attain a state of more abundant living. Our way is Christianity, not communism, not socialism, not capitalism. Systems of men are inconsequential so long as the light of God's love can penetrate them and call forth heretofore unused capacities in developing the personalities of men to really and truly live the abundant life.

Because of the negative influences against the welfare of the full realization of personality, we recommend that Classis authorize its Social Service Committee to present resolutions, whenever necessary, concerning social conditions within its bounds, and that ministers of Classis read the same from the pulpits of Classis.

The Committee on the State of the Church reviewed the parochial reports and questionnaires and found the state of the Church declarative of facts: 1. The Church as an organization was conducted faithfully. 2. The Word was preached; sacraments administered; and people were received into its fellowship. 3. The attendance is not exactly deplorable, nor indicative of a heightening enthusiasm. Perhaps, it is correct to say the Church is holding its own. 4. Catechization is engaged in by 35 out of 36 congregations (young people are receiving a measure of attention; vacation schools and week-day schools and leadership training are on the increase). 5. Seven congregations met their apportionments in full, others in varying proportions. Benevolences outside of apportionments received favorable attention. 6. Local expenses have been met by 29 congregations and 28 have paid pastor's salary in full, while six are in arrears. Fifteen have had every member canvasses, while 29 use duplex envelopes. 7. Getting beneath mere surface ripples, it is obvious that the laity and ministry alike are subjected to terrific temptations and their faith is truly tried. "These are times, when it is not easy to maintain an even keel in the face of the storm. Ministers are tempted to become restive in these times and less patient with their congregations and people than is fitting. And people and congregations—under the strain of keeping body and soul together—are subject to a like restiveness. It is quite probable we Christians are suffering from depression nerves and that under the strain of the times, fall easy prey to discouragement and despondency, if not pessimism and cynicism. With the present day tendency to order

and control and regiment the affairs of others, it is not surprising that there should be a like tendency on the part of the Churches. Instead of adhering strictly to their own affairs and business, there seems to be an increasing tendency on the part of ministers and Churches to desire to regulate the affairs of others, and regimentation among Churches destroys essential freedom as it does anywhere else. We are not certain that we can truthfully say that the spiritual condition is wholesome. One describes it as being 'spiritually undernourished'—another as 'not enthusiastic,' and it may be that that one is right who says that the next ten years will determine the future of the Church. This we believe is not to be seized as an opportunity to preach a gospel of defeatism. But, we do believe it is an opportunity to face all the facts and then apply to them the only Gospel worthy the name—the Gospel of Jesus Christ. We take grateful acknowledgment of the fine spirit of loyalty and devotion manifested by our ministers and faithful members. In the face of difficult times there is evident a spirit of self-denial, of sacrifice, and of sincere faith, and thus the Church continues courageously to prosecute its work. May we unitedly pray that the Great Head of the Church will grant us grace and strength and tact to further the cause of His Kingdom."

Schuylkill Classis will meet in its Annual Fall Session Oct. 1, in St. Paul's Church, Rev. P. T. Slinghoff, pastor, Mahanoy City, Pa., and in its Annual Spring Session Feb. 18, 1936, in St. Mark's Church, Rex. N. H. Fravel, pastor, Cressona, Pa.

John L. Herbster,  
Chairman Press Com.

## GETTYSBURG CLASSIS

The 53rd annual meeting of Gettysburg Classis was held in Emmanuel Church, Hanover Pa., Rev. E. F. Hoffmeier, D.D., pastor, beginning Sunday evening, Feb. 24, 1935, and continuing on Monday morning and afternoon. At the opening service the sermon was preached by the retiring President, the Rev. Howard E. Sheely, New Oxford, Pa. He used as his text, Matt. 7:21, his theme being, "Creeds and Deeds". The Holy Communion was celebrated by the members of Classis in charge of Revs. E. W. Brindle, H. E. Sheely and E. M. Sando.

Rev. Winfield S. Harman, Hanover, Pa., was elected President for the coming year; Elder Harry T. Baker, Littlestown, Pa., Vice-President; Rev. G. Howard Koons, Fairfield, Pa., Corresponding Secretary; Rev. G. W. Welsh, D.D., Spring Grove, Pa., Reading Clerk; Rev. M. J. Roth, D.D., Hanover, Pa., was re-elected Treasurer, and Rev. E. M. Sando, D.D., Hanover, Pa., continues Stated Clerk.

The report of the retiring President on the State of the Church revealed the "lights and shadows" of the work in the Classis. There was a net loss of 86 in the membership. Four congregations paid their apportionment in full, Church of the Good Shepherd, Emmanuel, Abbottstown, Trinity, Gettysburg, and Emmanuel, Hanover. An average of 48% of the total apportionment for the year was paid.

Three students for the ministry are under the care of Classis, two of whom will graduate from the Seminary at Lancaster in May. The report of the Missionary and Stewardship Committee revealed that only 10 congregations carried out the Kingdom Roll Call last fall with any degree of success and called for truer consecration to the work and purpose of the Church in meeting the needs of the Kingdom.

The report of Dr. E. F. Hoffmeier as Director of Christian Education of Classis showed progress in this important work and new and increased interest in its various phases. Thirty-three delegates from 7 charges attended the Chambersburg Regional Conference on Christian Education last fall. One hundred seventy-



four copies of the "Reformed Church Messenger" are being received in the congregations of Gettysburg Classis and the committee on Church Paper urged renewed efforts to increase the number of readers.

After having served the St. James' Charge more than six years, the Rev. Daniel W. Bicksler, Littlestown, Pa., resigned the pastorate and the relations with the charge were dissolved by Classis. Having recently celebrated his 80th birthday, Brother Bicksler will retire from active service. He will supply two of the pulpits of the charge until Easter, after which he expects to live at Lititz, Pa. Classis appointed a committee of supply for the charge, consisting of Revs. H. H. Hartman, D.D., Albert O. Bartholomew, and Elder George M. Conover, all of Littlestown, Pa.

Classis will meet in regular session for the fall meeting on Tuesday, Oct. 29, 1935, at 9:30 A. M., in St. Paul's (Red Run) Church, of the East Berlin Charge, Rev. H. D. Houtz, Ph.D., East Berlin, Pa., pastor. The next annual meeting will be held in Mt. Zion Church, Spring Grove, Pa., Rev. G. W. Welsh, D.D., Spring Grove, Pa., pastor, beginning on Monday, Feb. 17, 1936, at 7:30 P. M.

The members of Classis had a very pleasant meeting and were royally entertained as the guests of Emmanuel congregation at a fine dinner served by the ladies of the Church in the chapel on Monday noon. Classis expressed its deep appreciation for the delightful hospitality of pastor and people.

—E. M. Sando,

Stated Clerk

## NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt has asked the Department of Justice "to give every assistance" in maintaining compliance with NRA codes and "in advising the District Attorneys throughout the country to take prompt and vigorous action to prevent or punish such violations."

Four death sentences were passed Mar. 26 by the court in Kaunas, Lithuania, that has been trying 126 Nazis accused of plotting to seize Memel for Germany. Two get life and 90 others long prison terms.

The Works Relief Board, as selected, includes: Secretary Ickes, in charge of public works; Rex G. Tugwell, Under-Secretary of Agriculture, in charge of the land use program; Harry L. Hopkins, Emergency Relief Administrator, in charge of all housing activities; Rear Admiral Christian J. Peoples, in charge of supervising expenditures.

Pearl Buck, author of "The Good Earth" and other novels of Chinese life, has bought a farm in Bucks County, Pa., and plans to settle down there with her missionary husband.

A list of 76 distinguished Americans who will be eligible for the 8th quinquennial election to the Hall of Fame on the campus of New York University, has been announced. Ten are women.

The Anglo-German Conversations upon armaments, security pacts and the present state of Europe came to a close Mar. 26 with the result negative. The Germans were unyielding.

Four bills strengthening naval defense and looking to completion by 1942 of the navy permitted under the London treaty of 1930 were passed by the House, Mar. 27.

With only one accident to every 654,610 miles flown, American-operated air passenger lines established, in the last year, a new safety record on a mileage-per-accident basis.

Amid military pomp, on his 91st birthday, belated recognition was given, Mar. 27, to Major Gen. Adolphus W. Greely, retired, the Arctic explorer, with the presentation to him at his home in Washington of the Medal of Honor recently voted by Congress.

Repeal of the "pink slip" publicity provision of the Income Tax Law was voted by the Senate Mar. 28, 53 to 16.

The necessary waiting period of two years for Japan to leave the League of Nations has now elapsed and her decision has become effective in ceasing to be a member.

The British-Russia parley closed in an atmosphere of optimism. The Soviet Government felt certain of British support for the Eastern Locarno. They agreed that

German armament should be met by strengthening the collective system within the framework of the League of Nations.

For the second year in succession the British Government announced, Mar. 30, it had ended its financial year with a handsome budget surplus, approximately \$40,000,000. Her revenue far exceeds her expenditure for the second successive budget.

Taking special measures to protect foreigners in the capital against possible hostilities, Emperor Haile Selassie's government, Mar. 30, broke off direct negotiations with Italy over the boundary disputes which have brought 30,000 Italian troops into neighboring Eritrea and Somaliland. Ethiopia then sent a new note to the League of Nations.

By a vote of 5 to 4, the Interstate Commerce Commission, Mar. 30, rejected the plea of Class I railroads for a general 10% increase in freight rates, but authorized emergency increases on some commodities until June 30, 1936.

The national capital's famed cherry blossom show was officially opened Mar. 30, when Hiroshi Saito, Japanese Ambassador, accompanied by his wife and children, sauntered in Potomac Park under the trees from his native country, heavily laden with blossoms. It is expected that 100,000 visitors will view these trees in the next two weeks.

The celebration of the 800th anniversary of the birth of Moses Maimonides, Jewish philosopher, began internationally Mar. 30. His works are held classics.

The United States Government decided, Mar. 29, to tear up its charges against Evelyn John St. Loe Strachey, British writer and lecturer, against whom deportation proceedings had been started on the ground that he advocated overthrow of the government by force. Mr. Strachey sailed for home that night.

Paul van Zeeland, Princeton University graduate and former professor of the University of Louvain, is the new Premier of Belgium. He got the approval of the Chamber of Deputies for drastic financial measures. Chief among them was devaluation of the currency by 28% and abandonment of the gold standard. By a vote of 107 to 53, the Chamber agreed to give him a year in which to work out his program. With Belgium gone, there remain only three nations whose currencies still are tightly tied to gold—France, Switzerland and Holland.

At a mass marriage service in a meadow near the small village of Kathiawar, 374 infant couples were wed, Mar. 31, the largest mass ceremony held in India in many years. Many of the babies slept in

## New Publications

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the arms of their elders while the latter said their "I do's" for them. Others gurgled happily at the booming of gun salutes that were a part of the elaborate ceremony.

About 3,429,000 school children, representing about one-eighth of all those enrolled in the nation, will receive three months less education this year than in normal times, the Federal Office of Education reported Mar. 31, in holding that the emergency was as serious this year as it was last.

All tree-planting records in the United States were broken last year with the setting out of 163,000,000 trees on national and State forest lands, Charles Lathrop Pack, President of the American Tree Association, reported, Mar. 31.

25 persons were killed and 1,200 injured in one week on the highways of Massachusetts, ending Mar. 31. "Slaughter on the highways" was the description of the week's toll given out by the registrar of motor vehicles of that State.

A 5% pay restoration went into effect April 1 for 1,630,546 men and women employed by the Federal Government and the railroads. It is estimated to mean an



addition of \$145,000,000 a year in the pay envelopes of these workers. Federal employees totaling 680,546 will get \$60,000,000 more a year. The railroads have 950,000 employees who will receive \$80,000,000. For both groups of employees the increase meant a restoration of cuts made during the leaner days of the depression.

A new trial has been ordered by the Supreme Court in the Scottsboro case. Chief Justice Hughes ruled Negroes were barred from juries in the former ruling, and that Clarence Norris and Haywood Patterson, Negroes condemned to death on charges of having assaulted a white woman, must have new trials.

Pope Pius warned, April 1, that war would be an "enormous crime" and, in the present circumstances, "impossible". He said he would pray for the dispersal of peoples seeking war.

President Roosevelt proclaimed a reciprocal tariff agreement with Belgium April 1, outlining at the same time the principle that the reductions were not to apply to nations that discriminated against United States commerce.

William Green, President of the American Federation of Labor, called upon workers all over the world, April 1, to do all they can to prevent war.

The administration of the Virgin Islands in the Caribbean by Governor Paul Pearson, an appointee of President Hoover, was ordered investigated, April 1, by the Senate.



Dr. John M. G. Darms, Secretary

Another New Chapter was formed at St. Peter's Church, Du Bois, Pa., the Rev. H. L. Logsdon, pastor. Whilst this Chapter was organized Mar. 10 with 27 members, the President, when applying for a charter, stated: "We expect to be able to build up our membership to about 50 within a short time." That is commendable zeal and purpose on the part of the leader, who, under direction of their young and enthusiastic pastor, is rallying his fellow laymen to the cause. It is but another proof of the fine spirit of interested laymen, if given an opportunity to express themselves and furnished with a workable plan, will gladly join in a fellowship of study and service. With such a spirit motivating the group, something tangible will result in the Church and in the denomination; and the League itself will be strengthened through the leadership of another educator, who, as superintendent of schools, values the educational feature of our program. The officers are: President, J. L. Hackenberg, superintendent of schools; Vice-President, J. L. Reasinger, railroad laborer; Secretary, Dick Roper, merchant; and Treasurer, Merle Arnold, student. What a fine combination of talent for leadership—education, manual labor, business and the student mind. We welcome this Chapter to our growing fellowship.

Organize a Chapter the first thing after Easter!

#### Christian Fellowship Evening

We congratulate the Rev. Wm. C. Rittenhouse of Williamsport, Pa., and his Chapter upon this novel idea, put into effect in their Church through their Chapter, and extending the reaches of the League into the entire congregation:

"It took the St. John's Chapter at Williamsport, Pa., over one year to learn that it did have a place in the life of the congregation. After the organization of the Chapter, it found that other organizations were doing some of the work

which the Chapter was supposed to do, and there was no desire to duplicate this work. The Chapter functioned, but not to the satisfaction of its members. A study of the work of the other organizations disclosed the fact that not one organization was ministering to the life of the entire congregation. This fact revealed to the Chapter that it had a field of distinct service for the congregation, and it determined to fill that field by preparing a program which would be for the entire congregation.

"It therefore arranged for monthly meetings under the name of 'Congregational Fellowship Evening'. It had definite objectives in view: First, to create a congregational family-life spirit. By that it meant to endeavor to bring into the congregation, by fellowship, the sense that the congregation was one large family in CHRIST. Second, that the monthly topic of the League was to be carried to all who attended these meetings, and thus reach a far larger number of persons. Third, to make it plain that the Chapter existed not for itself alone, but for the entire congregation and the Church at large. To carry this program into effect the monthly meetings were divided into three parts: The first 45 minutes were of a devotional nature with an address on the League's topic for that month. The next hour was given to an entertainment feature of an educational or cultural type. Following the entertainment was a fellowship hour, at which time light refreshments were served and a general social time was had by all. The speakers, or entertainment, was furnished by members of the congregation and others. One of the aims of the Chapter was to enlist in service, as much as possible, the talent in the congregation. The venture was most successful.

"There are few Churches where a Chapter could not be organized for this specific purpose and at the same time do the work of the League."

A Member of Chapter Reformed Churchmen's League Williamsport, Pa.

#### EXPLORING THE DEEPS

(Continued from Page 2)

always will be, so long as he remains man. Therefore what he believes to be right today becomes wrong tomorrow. For example, many centuries of Christian experience passed before the most devout members of the Church raised any question concerning the use of alcohol or the validity of the liquor traffic for the follower of Christ. It is pathetic to find a professor of theology raising the question: "What motive could a sinless person have to commit sin?" This is the world of our grandfathers and grandmothers in which simplicity reigns and there is no comprehension whatever of the complexity of the social order and the historic processes by which it came into existence.

Perhaps it may seem ungracious to some reader to criticize an obviously good man with such apparent harshness. The answer is that when a man writes a book, he goes before the judgment seat established by his fellows in the field in which he writes and has to take the decision whatever it may be. Furthermore, if the Church is to survive, the teachers of those who are to be its leaders, must become vividly aware that it is just as serious an offense to fail to equip them for their task as it is for the butcher, baker, or candlestick maker to become a purveyor of second-rate merchandise. Dr. Deitz' trouble lies in the fact that he does not see the relation between the Bible and all other experience. When he tells us that "predestination is a truth of the Scriptures," his exposition of that doctrine is foredoomed to inadequacy, unless he is able to trace its course in addition through the entire fabric of life. One recalls Kipling's obiter dictum: "What do they know of England who only England

know?" The day has forever passed when thoughtful religious teachers will be satisfied with any theology which is not supported by experience and which brings to a focus facts and principles with which man is familiar in his everyday life. Perhaps there are those who will be satisfied with this book but certainly it can make little or no appeal, excepting as a psychological exhibit, to any one who can make even a slight claim to a vital place in the thought of the twentieth century.

#### THE SUMMER MISSIONARY CONFERENCE

The Summer Missionary Conferences sponsored by the Evangelical and Reformed Church are integral parts of the program of Christian Education in our denomination. A Missionary Conference represents a high place in life—an ideal place to visit when one is ready to "come away from the world and rest awhile", for communion with God and the enjoyment of Christian fellowship. It is an agency which gives a broader outlook on the true Christian life, and at the same time offers rejuvenation to the spirit—developing new attitudes of mind and effecting a change of heart.

When we think of our Summer Missionary Conferences in a general manner, such names as Kiski, Hood, Elmhurst, Heidelberg, Catawba, Dunkirk, and Ursinus come to mind. The programs presented each year for these Conferences are much alike, being planned by the Department of Missionary Education. With the experience of nine consecutive years in attendance at the Hood Conference, I shall endeavor to evaluate the features of this phase of our work in Christian Education. In evaluating the outstanding elements of a Summer Missionary Conference, the following features appear especially worthy of mention: Information, inspiration, recreation, association and recollection.

**Information:** This is one of the predominating features of the Missionary Conference. Perhaps it is fundamental to all that is beneficial in the Conference. It is the aim of the Department of Missionary Education to make these retreats increasingly educational, and to fit them into the proper place in the educational program of the Church. In the pursuance of this plan, ample time is allotted to class room work, with opportunity for personal contact with missionaries and teachers. The purpose of such a plan is to produce missionary leadership for the Church. Our leadership must be informed; therefore, missionary information is an essential feature of the Conference.

**Inspiration:** Information that is dead and lifeless is apt to be useless. But information that is creative is more apt to be inspirational. Hence, through creative information fostered by the Conference, inspiration finds a prominent place. A delegate who goes home from the fellowship of a Conference merely knowing more, without being inspired to be of Christian service, has not received the most from his, or her, experience. The morning Devotional hours, the Platform Meetings, and the Sunset Services—all are of inspirational character. Leaders of particular power are in charge of these services and direct them in a manner that is cumulative in effect. The object of these inspirational efforts is the sending forth of delegates to their home Churches with a zeal for carrying the inspiration of the Conference into the life of their congregations.

**Recreation:** The Conference locations are all selected with the view to enabling the delegates to have a thoroughly enjoyable time. Conference days oftentimes represent vacation days. In many instances, the delegates have especially planned a portion of their much-prized vacation time at the Conference, if not its entirety. Every effort is made, therefore, to provide an enjoyable and profitable vacation per-



iod, with many hours given over to recreation.

**Association:** One of the most helpful features of the Conference is the opportunity which it affords for association with personalities of other congregations and from different sections of the denomination. Congenial companions of like age can always be found at each Summer Missionary Conference. Some of the finest friendships have been formed among the delegates. Here, also, is given the opportunity to fellowship with the missionaries and the missionary leaders of our Church. Often friendships are formed between delegates and missionaries which result in continued contact by means of correspondence, renewing the friendly spirit created by the Conference associations.

**Recollection:** You can find memory books of every description at a Missionary Conference. One could never escape the deluge of autograph albums which soon after the first day become a part of the neighborly life. Note-books with material gathered from class periods, or possibly notes garnered from personal observation and meditation—gems of thought—are among the fine things that might be carried to the home congregations. However, the finest memory books carried home from a Conference are living testimonies of God-touched lives. If the mind and heart have been filled with the things of the Conference, then the recollection of those things will find evidence in the life of the delegate. It is the re-experiencing, the re-creation, the regeneration of the Conference that really counts. One of the young girls who was attending a Conference was heard to exclaim at the conclusion of an address by Mrs. Fuse of Japan: "I shall never be the same person again." Her experience is a living testimony of the Summer Missionary Conference at its highest efficiency.

The need for the Summer Missionary Conference as an agent of our Board of Christian Education seems to become more pronounced with the passing of time. This fact is due to the many changes in every sphere of human life. The term "modern" as it is applied to the agencies of our present civilization cannot be shunned by the Church as it endeavors to progress in the work of the Kingdom. The Church is a missionary enterprise. We have today a modern missionary emphasis, modern missionary motives, and modern missionary methods. By a mission field we used to mean an area of land; now we mean an area of life. We used to speak of neglected lands; now we find that the neglected are vast areas of individual, social, national, and international life. The chief characteristic of missions used to be expansion; now it is penetration. "Out west" was once the Home Mission field; that "far east" once represented the Foreign Mission field. This situation has been changed. When the late Bishop Bashford returned from China some years ago, he startled the Church by stating: "The greatest mission field in the world is New York City." The great purpose and the great problems of missions are the same at home and abroad.

To meet the modern situation we must have a new generation of modern-minded Christians with a world outlook. The purpose of the Summer Missionary Conference is to provide such minded people for the Church. In its attempt to accomplish this purpose it deserves the whole-hearted support of our merged denomination, The Evangelical and Reformed Church.

—Edw. T. Plitt

#### ST. PAUL'S ORPHANS' AND OLD FOLKS' HOME

C. L. Noss, Superintendent

**Questions.** "Old MacDonald had a farm," etc. We have an Orphans' Home—and it's a question here and a question there. On every side a barrage of questions. With all the seriousness of a philosopher, Dale

## OBSERVE MOTHER'S DAY MAY 12

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asks the teacher at the head of the table: "Miss S—, are girls expensive?" Answer that one if you can and if you dare.

Johnny is very much interested in chickens, especially in the flock kept for breeding. He wants to know why a hen does not lay an egg every day. We take pains to tell him that hens take a day off once or twice a week. "They are no better than the Matrons," is the retort. We cannot press the matter any further. He is disgusted with the hens for what he believes to be neglect of duty. What does he think of the matrons?

"If your daughter is mama to us, why are you not grandpa?" Enough said.

"Why does a fly not get a headache if it walks on the ceiling upside down?" Blessings on the little man. Come again.

What would we do without the children, and what would a child be without its questions? We pray for such a spirit that we may not offend one of these little ones.

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

On Saturday, March 23, Rev. A. N. Sayres of Lansdale brought his catechetical class to see Bethany.

On Sunday, March 31, Rev. George B. Raezer of Lititz preached an interesting sermon to our children. He was accompanied by a delegation of people from the various Churches of his charge.

Our fruit trees have arrived and have been planted. Among the trees planted are cherry, apricot, plum, peach, and apple. Also a number of grape vines.

Nothing around Bethany reminds the children more of spring and the Easter season than the arrival of our baby chicks. When we bought 500 from Mr. Shearer of Hain's Church we received 65 ducklings, which has been his annual donation to Bethany.

Bethany usually finds it necessary to



purchase potatoes, but this year we find our bins filled with about 300 bushels to sell. As we cannot find a market for

potatoes in this section of the country, we have started to feed them to our live stock.

eternal habitation beyond the gates of death.

That saying of Jesus is much more than the mere affirmation of immortality. One may believe in a future life, and still regard it as a dark menace. There were many, in the time of Jesus, who held vague and disquieting beliefs about the future life. Their hearts were troubled, when they thought about it. But when Jesus calls heaven "home", He transforms a dark menace into a glorious promise. Truly, the Master had brought life and immortality into light. He has invested the spectral and shadowy life beyond the tomb with all the promise and reality of love. He uses a picture to whose noble suggestions the human heart responds with longing and understanding. He robs death of its sting, and the grave of its victory.

**II. Perplexity.** Two pathetic exclamations interrupted Jesus' discourse. First, Thomas cried out, "Lord, we know not whither Thou goest; and how can we know the way?" And then Philip said, "Lord, show us the Father, and it sufficeth us" (14:5, 8).

Jesus was trying to comfort troubled hearts. Apparently, He did not succeed very well. Two, at least, of these troubled hearts remained bewildered and perplexed. And these two, we may well assume, were the spokesmen of all the rest. They heard the Master's reassuring words with dull hearts and dark minds. They cried out, Where is the Father, and the way to His house? That way seemed dark to them, in spite of the Master's words, and the Father seemed far away.

Shall we rebuke them for their blindness, or pity them? Jesus did neither. But He showed them, further, that the only cure for troubled hearts is faith. Faith in God and in Himself.

Faith in God alone was not sufficient. This eternal God had revealed the fullness of His love in Christ. He alone showed men the Father. His truth and life pointed the way to the Father's heart and home. Therefore He said, "Believe in God, believe also in Me." Then, "Let not your heart be troubled."

There is no other cure than that for the troubled heart of man. Radiant, indeed, is Jesus' faith in the future life, His promise concerning the Father's house. But how do we know that the reality corresponds to that beautiful picture? Who can lift the veil that shrouds the hereafter? Who shall assure Thomas and Philip our brethren, that Jesus spoke with authority concerning the future life?

Faith in Christ is the only answer to such questions. Such faith is vastly more than mere belief in words recorded in the Bible. The story of the Risen Christ must be written into our own hearts first. It must verify itself in our personal experience. Then, and only then, the Easter stories will become credible to us. We shall find in Christ the Way, the Truth, and the Life that has its perfect consummation and bliss in the Father's house.

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

#### Apr. 21. Why Do Christians Believe in Life after Death? 1 Cor. 15:20-23 (Easter).

Easter, which we celebrate today, is not only the festival of life, but especially of life after death. Coming as it does in the spring of the year, it announces the renewal of life in the world of nature round about us. The whole world is undergoing a resurrection. The trees put forth their buds and leaves, the grass takes on a new garment of green, the flowers break forth into blossom and beauty, the song of birds fills the air and nature everywhere teems with new life and beauty. Easter recognizes this wonderful newness of life in nature, but this does not give this great festival its real meaning and significance. The Christian celebrates Easter because Christ rose from the dead and brought

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Easter Sunday, April 21, 1935

### THE FUTURE LIFE

(Easter Lesson)

Luke 24:1-12; John 14:1-6

**Golden Text:** I am the resurrection and the life; he that believeth on Me, though he die yet shall he live. John 11:25.

**Lesson Outline:** 1. Promise, 2. Perplexity.

Our Easter lesson consists of two separate passages. The first one is Luke's familiar resurrection narrative. Similar accounts of the happenings on Easter-day are found in the other gospels. They relate the vivid experiences of certain men and women, who became profoundly convinced that the Crucified had risen from His grave.

Their thrilling message, "He is risen, indeed," evoked wonder and amazement, but it came to be believed by all the disciples. And that triumphant faith marked a new chapter in their lives. The conviction that Jesus lived transformed His discouraged and dismayed followers into world-conquering missionaries of a new religion. The resurrection became the central theme of apostolic preaching, and the risen Christ became the cornerstone of the Church.

In teaching and preaching the resurrection, we must guard against putting the supreme emphasis upon its physical and external aspects. That is often done. The empty grave is made the paramount issue, and the nature of the body that emerged from it.

That raises speculative questions of great interest to scholars and philosophers, but of little practical and religious value. Such questions tend to divert our attention from the Risen Christ Himself. He is the dominant factor in the resurrection. Not the manner and outer circumstances of that stupendous fact, but the living Christ, who never lay in the tomb. We know that in the hour of His death He committed His Spirit into the hands of His Father in heaven. And there He continued His blessed life, without cessation and interruption.

It was this Risen Christ who manifested Himself to His disciples, and to them only, in the early Church. Only those who loved Him saw Him alive forevermore. His enemies had no eyes to see His spiritual glory, and His triumph over death.

So it is still with men who lack spiritual vision. They see all the kingdoms of this world, and their glory. That is the only kind of life they see and desire, and they would fain believe that it will go on and up forever. But they are blind to the life and immortality Jesus Christ has brought to light through His gospel, and in His ministry. Easter is a mere name to such men; Easter-faith, an exploded superstition; and Easter-hope, a vain illusion.

The Risen Christ is our Lord and Master. We, too, have seen Him with our spiritual eyes, like the early disciples. We have met this Christ in our way through life, as Paul met Him near Damascus. And we have found in Him the Way, the Truth, the Life.

That directs our attention to the second

passage of our lesson, which contains a wonderful statement of the Master's personal faith in the future life, and His words of reassurance spoken to His fearful disciples on the eve of the crucifixion (John 14:1-6).

**I. Promise.** Death hovered in the air in that upper room. All present felt that a crisis was impending, and they were deeply troubled in spirit. All, save Jesus. He alone was calm and serene.

And in that dark hour His serene faith expressed itself in words whose simple beauty matched their sublime significance. He said, "In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." Such was His faith in the future life. And thus He faced death.

His faith in God transformed the menace of death into a promise. Beyond the tomb and behind the veil He saw His Father's house with its many mansions. That was His destination; His, and His disciples'. Even as they had been with Him on earth, one in spirit, so they should be with Him in heaven. Where He was, they should be also—in the Father's house. Death was powerless to separate them from His redeeming love.

Jesus did not make the future life the topic of formal teaching, after the manner of scribes. His supreme interest was in life, not in death; in the here and now, not in the hereafter. He came to save men from sin, not from hell; to bestow upon them the abundant life, not to transport them to heaven. Provided that men turn and return to God in penitent faith, and live according to His holy will, death will take care of itself. That, it would seem, was the philosophy of Jesus. And when, rarely, He did speak of the hereafter, His method was parabolic and pictorial, rather than didactic. He used familiar pictures to portray truths that lie beyond the sphere of time and sense.

Thus, in our lesson, He uses the home, the Father's house, to picture heaven and the future life. The writer of the Apocalypse describes heaven as the city of a great king. He exhausts his vocabulary to picture its fabulous splendor. (21:9; 22:5). In similar fashion, others have described and defined heaven. But Jesus called it, "My Father's house!"

Clearly, no one can form a nobler estimate than that of heaven. Home is heaven on earth. It is that because love reigns supreme in that hallowed sphere. Often, indeed, our earthly homes are marred by sin and selfishness. But, at the best, home is a foregleam and a foretaste of heaven.

Elsewhere men live in selfish competition. But in the home parents and children co-operate in unselfish love. And the greatest measure of love is bestowed upon the most helpless member of the household; yea, often, upon the least deserving, as men reckon desert. Such love is the foundation of a happy home. Lacking it, the most princely mansion is merely a house. Possessing it, the lowliest hut becomes a home. It is heaven on earth. It is the germ-cell of the Kingdom of God.

Even so, says Jesus, heaven is our home beyond the earth, the consummation of God's Kingdom. It is the home which His love has provided and prepared for the souls of men. As little children find homes on earth which parental love has prepared for them, so will the soul of man find a home that divine love has prepared for its



life and immortality to light. Thus Easter becomes a great Christian festival, because its main idea centers around Christ and His victory over death and the grave.

Belief in a life after death is not peculiar to Christianity. Some heathen people and some non-Christian religions hold this faith. The Indian, who worships the Great Spirit, believes in existence after death. The Buddhist believes in a heaven which he calls Nirvana. The Mohammedan believes in the immortality of the soul. Now, a faith which is so universal, so age long, must have a basis in fact. The fact that men generally share this opinion would indicate that it must be so. The universal instinct for immortality implies that there must be something, somewhere, sometime that would fulfill that desire, or else the Creator who made men so would have mocked and deceived us—which is unbelievable. Because our souls long for a future life, there must be a future life to satisfy that longing, just as our thirst would indicate that there must be water to quench it. This argument is sometimes called the argument from correspondence and it is well nigh conclusive in itself.

The Christian, however, further believes in life after death because of the fact of Jesus' resurrection. Jesus rose from the dead, and because He rose we, too, shall rise. He passed through all the stages of our life, birth, boyhood, manhood, death and as we follow Him through all these stages we shall also follow Him through death into life. The Christian centers his faith not merely in natural law, but especially in the experience of Christ. This is the argument which Paul builds up in all of his epistles. When he summons his readers to a faith in the resurrection he points them to Christ—and says, "There! Jesus rose, Jesus lives, and we who are Christians, that is, believers in Christ, shall live also." He is our life and we partake of His eternal life because we are His and He lives in us.

But there is still another reason for this belief. It is based on what we call "values". Now, religion is concerned principally with values, with spiritual realities. Everything that God has made has value and anything that is of value God cannot destroy.

We cannot conceive that God, who gave us these minds, these souls of ours, should at last cast them as "rubbish to the void." That would be waste. This life must go on or else God is destroying Himself. The process by which all life continues is by change, by transmutation; the lower is forever changed into higher values. The seed dies, but it takes on a new life. It is changed. "That which thou sowest is not quickened except it die." There is nothing lost in nature. It is simply changed into another form of life. This universal law must apply to our human life. We die, but in reality we are only transmuted. We wait until "our change comes", as Job expresses it. But the new life is always on a higher plane than the old life. The new life after death is not just our old selves back, but a new self, a life lived on a higher level. Death, therefore, has no significance for us except that it gives us release from present existence and entrance into a state in which life will be purer and nobler. Just what the future life shall be we cannot exactly tell. It is enough to know that we shall be "forever with the Lord." Just in the degree in which we make His life our own shall we be enjoying the life that is eternal. Death, therefore, does not end all. This is the glorious fact which Easter proclaims to all the world. Therefore, it is such a joyous festival; therefore, the note of triumph rings out in every hymn and in every prayer. With its message and meaning filling our hearts we go forth with a new hope and a new joy, knowing that though the outward man perish, the inward man is renewed and the "deathless life" is our inheritance through Christ who is "risen indeed."

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### A LETTER FROM AN OLD MAN TO HIS PASTOR

#### "Why I Go to Church"

Dear Pastor:

You remember me, don't you? I am the old man you shook hands with at a certain Church. Don't you remember? Your text was one of my favorites. It was I Cor. 13th chapter, 1st verse: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." After the sermon, when we were talking, you asked me to write you a letter sometime and tell you why I love to come to Church. Today is my 90th birthday, so I am trying to write that letter in hopes that it will help you to help other people.

You know that I am not a poet, or a newspaper writer. And, even if I were, I wouldn't have much to write about, for I am just an old man living by myself in an old tumbly shack that I call home, who loves to go up to the House of the Lord on the Holy Day. I said I lived by myself; but I don't live by myself exactly, for I have lots of friends living here with me that I am going to mention, for I think you will understand them, you being a minister. You know that my wife "Lizzie" died. At least that was what all the people said, but they were wrong; for the real "Lizzie", her spirit, still lives here with me. When I go down to the old spring, I can feel her sitting on the big rock she used to sit on and talk and talk and talk. She always talked about Charles and Bob, our sons, who were living out West, and how glad she would be when they came back. And you know that I can almost hear her voice say like it used to, "Well, Pa, it is about time to eat, so get the water and we will climb the old hill again."

So you see that I don't live by myself. And besides, I have Rone, a big dog, and three or four cat families. Also the boys for miles around here come here when they can slip off. I don't know why they come; they just come and sit, and they ask lots of questions and usually want me to tell that story about Daniel Boone. But I am getting off the subject, for I started to write you why I love to go up to the House of the Lord every Sunday. I never tell anyone that I go every Sunday, for it makes me feel sort of like the Pharisee in the Good Book who blew his trumpet in the street when he prayed so everybody could see him. But anyway, I have only missed one Sunday since I was 21, and that was just before "Lizzie" died, when she was sick.

I am not taking a text, like you sometimes do, but I am going to give you a bit of truth which I have experienced. I mean the truth in it has been the one that I realized. It was written by Old David, I imagine, as he sat around a campfire in the desert. Someway, it just fits me, and I am going to quote it. It is the second verse of the 119th Psalm. "Blessed are they that keep His testimonies, and seek Him with a whole heart." Now, if I understand the word blessed, it means happy. At least, that was what our minister said, and he usually gets things straight. Now, that has been "just exactly me". I have been more happy because I have gone to Church. You know that kind of happiness I mean. I don't mean the kind that I used to feel when "Lizzie" fed me with a big piece of pumpkin pie, but the kind that you feel deep down in your heart that warms you—a kind of a peace by knowing that everything is all

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right with your neighbor and God,—the kind you feel after you have done something good and don't tell anyone. I know that it is awful immodest, but I am going to tell you some other things about that deep down feeling and how it comes. During the week there are lots of things



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which get me all stirred up. For instance, last week there was one of the Jones women came by and tried to tell me lots of bad things about my neighbor. After listening to her tale (she talked so fast that I could not stop her) I said: "Well, Mrs. Jones, a person always sees what they look for, and you can only look for the things you know." She stared at me a while with her mouth open and then walked away without saying a word. That worried me all the week and it still worried me on Sunday morning when I was getting on my Sunday clothing to go to Church. All the way to Church I thought about whether I had done the right thing or not and I had plenty of time to think—for it is two miles to town, you know. But somehow it did my old weather-beaten heart good to see that little old gray Church sticking out from among the trees. The trees were covered with ice and it did look nice. Even the white graveyard where "Lizzie" lay was a pretty place. It was late when I got there, and the organ had started to play. One can never tell what it is, but there is something about a reverent atmosphere in Church that just goes right through you—I guess it is the feeling that God is there too, like I feel "Lizzie" back at the old spring. Besides, no one ever whispers, and most of the people do come to worship God and not to hear the choir sing and the preacher preach and pray. You know what I mean. The organ is just a dead instrument unless someone plays it or makes the music. Do you ever feel like an organ through which God gives His message, His spirit, His music?

But, as I said, I started to Church awful tired, worried and blue because of the Mrs. Jones tale and the weather. I often wonder why people can't tell good things about people instead of bad things; bad things causes so much worry and don't help a bit.

Anyway, I sat down in my same old place, the fifth bench up on the left hand aisle; then I bowed my head and thanked God for the privilege of feeling His presence here in His House. I can't tell today what the choir sang or what the preacher preached about, but I do know that all my worry about Mrs. Jones rolled away as the preacher preached. By the time the last hymn was sung I had that deep feeling of inner happiness like a fellow feels after having done something good for someone. I liked Mrs. Jones as well as ever. I had nothing against anyone and it seemed like God was all around me and in me. Like David said, "I was blessed."

Now, I could go on telling you how the same thing has happened over and over again. The time "Lizzie" passed away—and God knows I loved her a lot—the time Charles had blood poison, the time the sheriff sold my home for the taxes. I passed through the same feeling of being blessed as I sat in my old place in that little gray Church.

There is something else that I want to tell you, too. I am 90 years old today and pretty active for an old man. As far as I know, there is not a single thing wrong with me and the doctor said the same when he looked me over not so long ago. There is a secret to it though; it's very simple. If you keep the inside full of love, truth and honesty, and free from fears and worries, the outside, the old body, will take care of itself. Oh, a fellow can kill himself by eating, but I don't worry about that. Now, here is where Church comes in again, as far as helping this old body of mine is concerned. At Church I meditate about all of those things that keep the inside in shape. I think about what Christ taught—love, mercy, forgiveness, goodness, beauty, patience, looking for the good. By so doing, I keep my spiritual side healthy and the old body is helped too. I figure I have saved hundred of dollars of doctor bills by going to Church, for I keep fit

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inside and the inside helps the outside.

There is another thing I want to say about Church-going too, preacher. Half way between town and my shack is one of these new-fangled gas stations. Perhaps there are a hundred cars stop there each day to be filled up with gas and oil. I don't know how far they will go after they are filled up, but I know they have to be filled pretty often in order to run. That's about the way I have a human being figured out and no doubt that is why the Almighty set aside the Sabbath Day—for us human autos to stop and be filled up with spiritual gas and oil. That's the way it is with me. In six days I begin to get pretty low on going-fuel. This old



machine of mine don't seem to take the hills right. So once a week I go to the spiritual station of God to be filled up with spiritual fuel. There, as I meditate, it seems that through the sermon, the hymns, the prayer, the music, and all that, new strength flows into me. I go back home feeling like a young man. Nothing worries me; the old body does its part better; if any of the neighbors need help, I even have enough time and fuel left over to help them. I know that was what David was talking about when he said, "Blessed are they which keep His testimonies and seek Him with a whole heart."

You know, Rev., I feel sorry for lots of people who have not learned all of these simple things. I see people who come to Church that I feel awful sorry for. They remind me of a stubborn Ford that drives up to the gas station out of gas and oil, and yet won't take the caps off the tanks to be filled. That is like a lot of people who come to Church; they come all low on fuel and yet don't know how to be refueled. They usually go away criticizing the choir, the preacher, the sermons and everything. They are the ones that only come to hear the preacher preach and the choir to sing; they never realized that God was there waiting to refill their empty spiritual tanks; they came not to worship Him. What they need to learn is a few simple rules that I learned when I was about 12 years old, thanks to my S. S. teacher. Here they are. You might want to use them some time. When you get into Church, relax; don't cross your legs, hands, arms. Be open in body, mind and in spirit. Forget that there is anyone there but yourself and God; if you go to thinking about your neighbor and how much better you are than he is, you will forget all about God. Don't think who is in the choir or who the preacher is; but when you listen, know that what they say and pray and sing is not for themselves, but it is you yourself expressing your feelings to God through them. Always be sure to get one beautiful truth to bring back home with you, to guide you through the week and help you over the hills.

There is another peculiar feeling that I have about Church too, pastor. You'll probably think it is funny coming from an old man like myself. Here it is. The Good Book says, "Thou shalt not steal." It does not say anything about who or what you shall not steal; it just says, "Thou shalt not steal." The way I have it figured out, a man may steal from himself—that is, I can take something from myself that the Almighty thought I ought to have. That's true about my eating. If I steal from myself, my old body, three good meals, then it's stealing. Now, I look on what our preacher calls the soul about the same way. It needs certain things that only God can give it and I myself get most of those things at Church when I worship there. If I take three Sundays away, I have stolen three Sundays' worth from my soul. And as I said, the Good Book says, "Thou shalt not steal."

There is another thing that I am going to get off my chest, too, and that is about you preachers. I am going to tell you how I look at you, and you have probably learned from this letter not to be surprised at anything I say. After all, I am an old man who is writing my last and longest letter in hopes it will help somebody else. Now for you preachers! I look at you kind of like spiritual health officers—like our county health officer. You are more than that; you are doctors and physicians too. If my old body gets sick, I send for a doctor and take his medicine. Now if my old soul gets sick with sin or some kind of a disease, I send for a preacher, for he is my spiritual doctor. The Church is his special office where he advises us about rules to keep from getting sick. There he is a kind of a health officer. The thing I can't understand, though, is why some people let their souls get sick and die without ever calling the doctor. The only way I have it figured is

that they don't know any better. I know that can happen, for the great doctor of all doctors said, "The wages of sin is death." He meant that that disease called sin would kill your soul.

Well, I have been three days writing this letter, so I think that I had better stop. My hand is awful shaky.

But as I said in the beginning, today is my birthday and I am 90 years old. I wish I were a young man again so I could live over what old David said, "Blessed are they that keep the testimonies of the Lord and seek Him with a whole heart." I would go to Church like I go to breakfast and I am old-fashioned and still believe in having 52 spiritual meals a year and lots of "snacks" in between. But I guess I have had about all God intends for me to have here on earth, for my soul is scarred with wounds here, although it is still young and ready to grow on in the next world.

You being a minister, will forgive me for writing this long letter; and besides, you asked me to write it. May God bless you in all you do for Him! Amen.

Signed,  
An Old Man

## BOOK REVIEWS

**Saint Mark.** Edited by Rt. Rev. A. W. F. Blunt. Clarendon Press, Oxford. 160 pages. Price, 95 cents.

A hand-book commentary on the gospel of Mark, using the Revised Version. It is enriched by 20 fine illustrations and a map of the Near East in the first century. The introduction includes articles on "How the Gospels Were Written", an illuminating statement; the authorship, place and date of writing, and the picture of Jesus Christ in the Gospels. His statement of Mark's Christology is as follows: Jesus is the Son of God unique in His relation to God; He is the Son of Man, the Christ, the fulfilment of the Messianic hope; and He is the Redeemer of His people, Who by His sufferings wins God's triumph, Who is exalted to heaven and Who will come to judge the world. The purpose of the commentary is to concentrate on constructive and positive teaching and leave alone minor points of criticism that are felt only by advanced scholars. He gives the practical application of the apocalyptic passages, but does not dogmatize on the interpretation.

—A. D.

**Faith in God and Heaven.** By Dr. Jeremiah Zimmerman. Revell. Pages 119. Price, \$1.25.

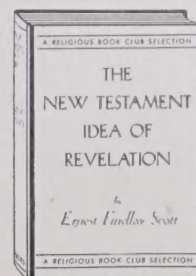
Interwoven with references to his world travels, stories of his friendships with many, and his contact with notable persons, the writer weaves a series of reminiscent essays on the subject of his book. These reflections are interspersed with many Bible quotations and extracts from the writings of modern scientists and thinkers. Particularly he opposes the notion of the resurrection of the natural body. He holds to a spiritual resurrection. There is little or no speculation about the nature of the future life, but strong emphasis upon the life of the spirit now and here in the experience of the believer. Here is a book of devotion, for comfort, and as an antidote for worry.

—A. D.

**Four Christmas Pageants.**

- (1) *Peace I Give Unto You*, by Dorothy Clarke Wilson. Walter H. Baker Co., Boston. 28 pp. 35 cents.
- (2) *Dust of the Road*, by Kenneth Sawyer Goodman. Stage Guild, Chicago. 21 pp. 50 cents.
- (3) *The Boy on the Meadow*, by Ethel Van Der Veer. Samuel French, New York. 19 pp. 35 cents.
- (4) *The Way of Peace*, by Martha

## The Religious Book Club Selection for March



**The New  
Testament  
Idea of  
Revelation**  
By Ernest  
Findlay  
Scott

An answer to a basic question of Christianity: "How has man known God?" A work that clarifies much of the confusion in modern religious thought. \$2.00

## SPEAKING OF RELIGION

By Bruce Curry

A clearcut statement of the position and aims of intelligent, forward-looking religion in an age of confusion. \$1.50

## The Garment of the Living God

By J. Y. Simpson

Studies in the Relation of Science and Religion by a world famous scholar. \$2.75

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Bayly. Tullar-Meredith, New York. 16 pp. 35 cents.

(1) A peasant's cottage in an unnamed country at war is the scene of a Christmas eve involving the two sons who are fighting, one in the army of the native-land and the other for the enemy in whose country he has been living to be educated. Christmas eve and mother-love triumph over hatred and the war-mind when the two boys meet under the roof of their common home. One female and four male parts, all adults. One act.

(2) A fantasy introducing the spirit of Judas Iscariot in the guise of a tramp to assist Christmas-tide in saving a man and his wife from the theft and perjury they had contemplated. Three male and one female (all adult) parts. One act.

(3) A touching Christmas eve episode based on an old German legend of the Middle Ages in which the Christ-child in the guise of a waif wins the affection and kindness of an orphan who herself is bitterly mistreated by her foster-mother who lavishes all her fondness on her own boy and girl. In turn the Christ-Child blesses the orphan girl with shoes filled with good things on Christmas morn and the miracle awakens the heartless mother to her folly. Two adult women and three children (one boy and two girls). One act.

(4) A rather futile sketching of background for the "angels' song" in the family of Abner, a shepherd of Bethlehem, the quarrels of whose sons are rebuked by their devout and studious younger brother and later more vividly by the apparition in the fields. A prologue and epilogue involving three additional characters are optional. One male and one female adult parts, and three male and two female youth parts, not counting prologue and epilogue. A concealed chorus renders five musical numbers—not difficult—all but one



of which may be omitted, if desired. Two scenes in the drama proper.

—A. N. S.

### A LETTER ABOUT DEATH

In one of his interesting syndicated articles in the "Phila. Record", Mr. O. O. McIntyre recently quoted the following, which should be of interest to all our readers, and especially to such as have recently been bereaved by the passing of a loved one. Mr. McIntyre says:

This letter has interested me as much as any I ever received. It is from a distinguished writing man and I know of no essay on death quite so clearly expressed. He is telling of one he held dearest of all on this earth and says:

"Last Monday in the twilight — was ferried over to the shadow land. You who know well of our mutual devotion would be surprised to see me sitting here dry-eyed. I haven't a tear. I have rather a feeling that she is gone for only a little while.

"I adore her too much to want her back. The end was painless. She was holding my hand, there was a spring-like twitch of muscles as though something suddenly released, her eyelids fluttered, there was a suggestion of a smile and it was over.

"For a long time I stood at a bedroom window dumbly. No thoughts, no reaction, just a daze. Then I seemed to become slowly suffused with a sense of peace, a peace I have not known since great surgeons confided 10 months ago: 'There is nothing more we can do.'

\* \* \*

"For the first time I have seen Death. I thought of it since my first remembering moment as something hideously terrifying. I found it like the gentle opening and closing of a door. We had beautiful talks before the end. I am not religious. She was in an unaffected way. She believed Life a spiritual progression and Death only a phase in that upward swing. So calm and lovely was her trust that I find my atheism melting. And I am no longer afraid to die.

\* \* \*

"For several years, I imagine, she knew her earthly time was limited. A little more than a year ago we visited the city where we were married and spent many happy years. We found it flat, stale and uninteresting. She said at that time: 'When we go on to the next world I believe we shall look back on this world wondering how we ever thought leaving it would be terrible.' That was an expression of her faith very precious to me now.

\* \* \*

"I thought my most difficult problem would be with B. He is seven and loved her so fervently, yet I found that, unknown to me, she had prepared him. I sent for the lad in his nursery, put my hand on his shoulder and said simply: 'Mumsey has gone away!' Pale but wondrously brave he faltered a moment and trembled, 'She told me not to cry and to act like a sojer when she was gone.' And stiffly he went back to his nurse with his head held high. But he no longer plays. He will go away for several weeks and return to take up his life again without her.

\* \* \*

"This experience has shaken me loose from much nonsense one mentally collects like so many barnacles. More than ever before I understand the philosopher's 'All my reason rebels against extinction'. Let an unbeliever have a close-up of the peaceful actuality of a well beloved and good person's death and he will begin to reason differently. It puts us en rapport with something we do not understand, to be sure, but it gives an instinctive certainty that this phase of existence certainly cannot be all.

\* \* \*

"All our joys are through that process

of consciousness known as thinking. And most sorrows and all pain come through that cloddish impedimenta known as the body. Freed of the body, it's becoming increasingly understandable to me existence must be a far more pleasant state.

\* \* \*

"I am not trying to bridge over a very unhappy period of my life with padded theories. These thoughts have been recurrent since I have seen — slowly waste and fade away. Her mentality was never sharper, her reasoning so skillful or her faith so overwhelming as in those last fragile hours when she fluttered between Life and Death. That is why I am so immeasurably calm and comforted. That I could never see her again would be unbearable. But because I know I shall, and I do not think I am confused by a shocking blow, I find a strange little song singing in my heart. After all, I am 52 years old and it will not be long. I thank you for your patience in reading such a rambling letter, but you are an affectionate friend."

## OBITUARY

### SALLIE HUNSBERGER SECHLER

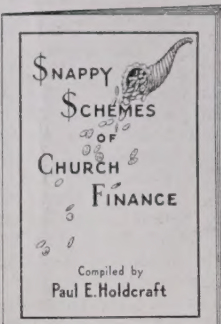
Sallie Hunsberger Sechler, wife of Rev. Nathan W. Sechler, departed this life Friday, March 8, 1935. The deceased was the daughter of Isaac and Amanda Hunsberger and was born in Limerick Township, Montgomery County, Pa. She was a member of the Limerick Church, in which she was baptized and confirmed. On May 19, 1889, she was united in marriage to the Rev. Nathan W. Sechler, who also was identified with the Limerick congregation, having served as Sunday School Superintendent and organist. Thereafter she was a helpful influence in the pastorates of her husband at Ringtown and Jefferson, her fine ameliorating spirit and sympathy great assets in her many contacts. Toward the end of her long life she began to fail in health, especially during the last 8 years, and finally entered into her rest at her residence in York, Pa. Surviving her are her husband; three daughters, Miss Estella of Harrisburg, Mrs. Russell Gilbert and Mrs. Raymond Lightner of York, members of Heidelberg Church of that city, and also 2 sisters and 2 brothers, of Limerick Township. Monday, March 10, after a brief service at the house conducted by the pastor of Heidelberg, the Rev. Robert Thena, the funeral was concluded at the Limerick Church with the Rev. Scott F. Brenner, pastor, reading the service and the York pastor preaching the sermon, using the text 2 Tim. 1:10. Burial service in the adjoining cemetery. After a life service for her Lord, she has gone home to rest.

—T.

### THE REV DAVID JOHN WOLF

The Rev. David J. Wolf was born in Carlisle Springs, Pa., on the last day of December, 1866. He was the second son of Joseph and Elizabeth Baker Wolf. He received his early education in the public school of Cumberland County. Prominent among his teachers he mentions Miss Ella Jacobs, Mr. George Shellenberger and Mr. Wilson Gutshall. At the age of 18 he began teaching in a public school in North Middletown Township, known as the 8 square school house. After teaching for 3 years, he entered the Shippensburg Normal School, and after a term of 10 weeks passed the required examination for the Senior Class. Instead of entering the class, he decided to go to Mercersburg, where Dr. Geo. W. Aughinbaugh, Prof. Crum and Miss Richey were his appreciated teachers for a period of two years.

In the fall of 1890 he entered the Sophomore Class at Franklin and Marshall



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College, from which he was graduated in the class of 1893. From the College he entered the Theological Seminary. He taught a select school at Zion, Center Co., in the spring and summer of 1894, in which he prepared students for teaching and for entrance to college. The following year he assisted Dr. Wolfe at Spring Mills and organized a Sunday School at Vicksburg, Pa., under the direction of the Sunday School Board, out of which the present congregation at that place originated.

Rev. Mr. Wolf's first call was to Ruffs-dale, Pa., in August, 1896. In November, 1898, he became the pastor at Walkersville, Md. After two years he received a call to Taneytown, Md., in which field he served until April, 1915. Then the next 6 years he was pastor at Apollo. His last field of service was at Homestead, where he labored faithfully for 12 years. During the World War, while pastor at Apollo, he taught in the public schools for more than 3 years.

During his College and Seminary course he played regularly on the College football team. He was a quiet, earnest student, deeply appreciative of all his teachers and greatly beloved by his College classmates, his brethren in the ministry, and by his parishioners in each field to which he was called. During his ministry he served as the President of Maryland and of Clarion Classes, as President of the Pittsburgh Synod, and as the Stated Clerk of Allegheny Classis for 5 years. Just prior to his death he had been re-elected for a 3-year period.

Following a brief illness he entered into rest at his home in Homestead, Pa., on Monday, Dec. 31, 1934—on the same day of the week and date of the month on which he was born exactly 68 years before. He is survived by his widow, Mrs. Jessie Hurst Wolf; two sons, Russell and Paul; 3 brothers and 3 sisters, and one 3-year-old grandson, Paul William Wolf. Funeral services were held in the First Church at Homestead and also at Centre Hall, where interment was made.

"It grows more real day by day,  
Not strange or cold, but very dear,  
The glad Homeland not far away,  
Where none are sick or poor or lone,  
The place where we shall find our own."

—J. R. S.